Romans:

The Delegate Paul's Letter to the Romans

Version 1

Amplified English

For The Ekklesia of God

The Letter To The Romans From Paul, the Delegate

Chapter 1

Introduction

1 - 7

Paul*, a servant, slave and attendant of Messiah* Yahushua*, called and invited, summoned and chosen to be a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of the Supreme One, having been separated and ordained, appointed and set apart, selected and marked out for and on behalf of the good news, glad tiding and message, proclamation and victorious declaration of God*, He who previously announced, promised and publicly declared beforehand through the means of and by way of, by the means of and via His prophets, the men and women who had made Him known by declaring His thoughts in the presence of mankind in, by and with the set-apart and cleansed writings and Scriptures about and concerning, regarding and on account of, because of and with respect to His Son*, the One who came to be and existed, arose, appeared and was born from the seed and offspring of David* according to and with regards to, in relation to and with respect to the flesh, He who was fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared as the Son* of God* in, by and with power and might, ability and capability, force and influence, authority and significance according to and with regards to, in relation to and with respect to the Spirit* of moral purity and majesty, sanctification and set-apartness by the resurrection and raising up of Messiah* Yahushua* from the dead, deceased and lifelessness, our Sovereign Master*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Whom we have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, and also the mission to be a delegate and emissary, teacher and ambassador, messenger and he who is sent forth with orders from the Supreme one for and on behalf of the obedience and compliance, favourable hearing and willing submission of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* within and among all the individual and collective nations and races, tribes and clans on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for His name and title, character and person, reputation and authority, by and through which you also are and exist as called and invited, summoned and chosen as belonging to Messiah* Yahushua*. To all of those individually and collectively in Rome* who are and exist as God's* beloved and esteemed, dearly loved and highly regarded ones, called and invited, summoned and chosen as set-apart and cleansed: Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness to you, and exemption from chaos, this being peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation from God* our Father*, and *from our* Sovereign Master*, Messiah* Yahushua*.

1:1a *Paul*, the new name of *Saul*, and means *small*
1:1b From the placeholder ΧΡΥ
1:1c From the placeholder ΙΗΥ
1:1d From the placeholder ΘΥ
1:3a From the placeholder ΥΙΥ
1:3b *David*, the King of Yisra'el who's story is outlined in *1 & 2 Shamu'el and 1 Kings*. *David* means *Beloved*
1:4a From the placeholder ΥΙΥ
1:4b From the placeholder ΘΥ
1:4c From the placeholder ΙΗΝΑ
1:4d From the placeholder ΧΡΥ
1:4e From the placeholder ΙΗΥ
1:4f From the placeholder ΚΥ
1:6a From the placeholder ΧΡΥ
1:6b From the placeholder ΙΗΥ
1:7a *Rome*, the Capital city of Italy and the Capital seat of the Roman Empire which spanned from 44 BCE to the fall of the Western Half in 476 CE. The Eastern half continued up until 1453 CE when it was sacked by Islamic Turks. *Rome* is constantly referred to as *Babylon* in several other places in Scripture, and *Rome* is now the seat of the *Roman Catholic Church*, a Church which is pronounced *dead* in *Revelation Chapter 2*. *Rome* means *Place of Strength*
1:7b From the placeholder ΘΥ
1:7c From the placeholder ΘΥ
1:7d From the placeholder ΙΠΡΣ
1:7e From the placeholder ΚΥ
1:7f From the placeholder ΧΡΥ
1:7g From the placeholder ΙΗΥ

8 - 17

The Good News Is For Everyone

Indeed, truly and surely, firstly and chiefly, principally and most importantly I give and express thanks and show gratitude to my God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah* Yahushua* about and concerning, regarding and on account of, because of and with respect to all of you, individually and collectively, that concerning this, your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is announced and declared, publicly pronounced and published, openly preached and taught in the whole of the world of man and within and amongst the entire universe and cosmos. For the reason that God* is and exists as my witness, affirmer and testifier, He Whom I work for and serve, minister and officiate for in, by and with my spirit by and through the good news, glad tiding and message, proclamation and victorious declaration of His Son*, as it is that I incessantly and permanently, continuously and constantly, without interruption and unstoppably make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about a remembrance, recollection and mention of you always and at all times within my prayers and requests, petitions and pleas, asking and begging, beseeching and pleading, desiring and requesting, petitioning, requiring and imploring that if somehow and in some way, perhaps and if it is possible in, by and with the result of the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God* I will now at last and sometime soon be granted and be successful in attaining the permission to take this prosperous journey and be guided and led to come and exist, arise and appear favourably to you all. For this reason, I earnestly long and demand, deeply desire, yearn and lovingly pursue the means to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate you all, so that, in order that and with the result that I may impart and share a spiritual favour and graciously granted gift with you all in order to establish and strengthen, support and render all of you constant and firm, and this is to be and exist as being comforted and encouraged, consoled and strengthened among you all through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in, by and with one another, both all of yours and mine. But nevertheless, I do not want or wish, prefer or aim, intend, will or desire for you all to not know or recognise, understand or err, be ignorant or lack information, be clueless or unaware, brothers and fellow brethren, that concerning this, I have often and frequently at many times planned and intended, designed and publicly displayed the proposal to come and exist, arise and appear favourably to you all (and up unto this time I have been hindered and prevented, forbidden and denied, refused and restrained, withheld and stopped from doing so), so that, in order that and with the result that I also may have and hold, acquire and receive, own and possess some fruit and result, advantage and deed in, by and with all of you, and just as and exactly like this in, by and with the rest of the remaining nations and races, tribes and clans. I am and exist as under obligation and bound to both Greeks and to barbarians*, both to the wise and learned, skilful and clever, understanding and experienced ones that have intelligent attitudes and conduct, and also to the foolish and stupid, unwise and unintelligent, irrational and inconceivable, unreasonable and uncomprehending, ignorant and senseless, so and thus, in this manner and way, the active and passionate readiness and eagerness, willingness and predisposition that is according to and with regards to, in relation to and with respect to me also wanted to declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration to all of you who are in Rome. For the reason that I am not ashamed or embarrassed of the good news, glad tiding and message, proclamation and victorious declaration, for the reason that it is and exists as the power and might, ability and capability, force and influence, authority and significance of God* for and on behalf of deliverance and preservation, salvation and safety to everyone, individually and collectively, who trusts and relies upon, obeys and places confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, to both the Yahuwdean* firstly and chiefly, principally and most importantly, and then to the Greek *and other gentiles*, for the reason that in, by and with it, *the good news*, the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God* is revealed and disclosed, laid bare, uncovered and manifested from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* to trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, just as and

1:8a From the placeholder ΘΩ
1:8b From the placeholder ΧΡΥ
1:8c From the placeholder ΙΗΥ
1:9a From the placeholder ΘΣ
1:9b From the placeholder ΥΙΥ
1:10a From the placeholder ΘΥ
1:14a The Greek word here, βάρβαρος (*barbaros*) is a word used for those not influenced by Greek culture
1:16a From the placeholder ΘΥ
1:17a *Yahuwdean*, incorrectly known as *Judean*, and refers to people who came from the Land of Yahuwdea. *Yahuwdean* means *Those that belong to and are related to Yahuweh*
1:17b From the placeholder ΘΥ

17 (cont)

exactly as it has been written and recorded, inscribed and composed, **"But nevertheless, the righteous and just, upright and virtuous, faultless and guiltless, fair and approved, accepted and innocent one who is in a right relationship with the Supreme One will live his or her life from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*."** *

1:17c From *Khabaqquwq* (*Habakkuk*) *2:4*

Denunciation of Gentile Nations

For the reason that God's* wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation is revealed and disclosed, laid bare, uncovered and manifested from heaven, the abode of the Supreme One, upon and against every individual and collective instance of ungodliness and irreverence, impiety and disloyalty, profaneness and injustice, unrighteousness and wickedness, wrongdoing, transgression and violation of the Torah of the Supreme One done by man, the human race, those who in, by and with injustice and unrighteousness, wickedness and wrongdoing, transgression and violation of the Torah of the Supreme One hold back and detain, restrain and hinder, suppress and quash, withhold and stifle, prevent and confine, oppress and stop the course and progress, growth and effectiveness of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth; for this reason and on this account, because of this and for the purpose that what can be known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised about God* is and exists as evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen within and amongst them, for God* revealed and made it known, brought it to light and uncovered it, laid it bare and unveiled it, manifested it and disclosed it, demonstrated it, exposed it and visibly showed it to them. Affirming and confirming this, His unseen and invisible attributes, both His eternal and everlasting, self-existing and perpetual power and might, ability and capability, force and influence, authority and significance, and *His* Divinity and Divine nature are thoroughly seen and clearly observed, completely understood and noticed, viewed and considered since and from the creation and foundation, establishment and institution of the world, cosmos and universe, being mindfully perceived and heeded, gained insight into and comprehended, acknowledged and discerned in the result of His handiwork, creation and workmanship. So because of this, they are and exist without an excuse because they are in an indefensible position. For this reason and on this account, because of this and for the purpose that they knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, comprehended, acknowledged and recognised God*, they did not give *Him* glory or splendour, magnificence or excellence, pre-eminence or dignity, brightness, favour or majesty as if *He* was God*, nor give or express thanks or show any gratitude. But nevertheless, notwithstanding and on the contrary, they became empty and foolish, vain and useless, worthless and deceived, destitute and perverse, futile and purposeless, brought to nothing and full of nonsense in, by and with their apprehensions and evil thoughts, arguments and speculations, contradictory perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings; and being devoid of understanding and unable to reason, their foolish and senseless, witless and unintelligible, inconceivable and dull hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses was darkened, obscured and deprived of light and illumination. Affirming and alleging, portraying and professing, asserting and saying, declaring and thinking, deeming, pretending and claiming to be and exist as wise and learned, skilful and clever, understanding and experienced, intelligent in attitude and conduct, they became morons, foolish and flat, dull and dim-witted, silly and full of drivel, insipid and not of sound mind. They also altered and exchanged, changed, bartered and tried to corrupt and transform the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of the incorruptible and imperishable, immortal and eternal God* for an image and representation, form and icon in the likeness and shape, figure and resemblance, correspondence and appearance of corruptible and perishable, mortal, mutable and transitory man, and of birds and winged animals, and four-footed creatures and reptiles and crawling creatures. Therefore, for this reason and for this purpose, because of the carnal desires and cravings, lusts and longings, impulses and passions of their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses. God* Himself gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed them over to uncleanness and moral impurity, immorality and vileness, lustfulness and the lack of legal and moral restraints, wild extravagance and profligate living that is completely given up to disintegration due to wasteful expenditures and unbridled lust, for the purpose that their mortal bodies and flesh would be dishonoured and insulted, treated as unworthy and with contempt, disrespected and degraded, mistreated and abused within and amongst themselves. These *people* exchanged and converted, replaced and changed, transformed and substituted, altered and transferred the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth of God* for a lie and deceit, purposefully misleading precepts and intentionally created and preached falsehoods, myths and perverse ideas and fallacies, and they religiously worshipped, venerated and worked for, served, ministered and officiated for the creation and human authority, human government and other created creatures and things rather than and in preference to, beyond and compared with the Creator and Former, Producer and Maker, having no regard for Him and excluding Him, He who is and exists as blessed and worthy to be praised for and on behalf of eternity, for the unbroken age and the perpetuity of time. Yes, truly this is a firm and reliable statement of truth! Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, God* Himself gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed them over into dishonourable and disgraceful, shameful and degrading, vile and humiliating, contemptible and worthless uncontrolled sexual passions, lustful desires and evil cravings, strong impulses and inordinate longings for things which are forbidden. Indeed, for their women and females exchanged and converted, replaced and changed, transformed and substituted, altered and transferred the natural and instinctive intimate involvement and relations, use and function into that which is against and contrary to, regardless of and in opposition to that which is natural and what was originally intended by the Supreme One. Indeed, likewise and similarly, in the exact same way, the men and males also, having left behind and set aside, ignored and disregarded, abandoned and separated themselves from, rejected and neglected, omitted and dismissed the natural and instinctive intimate involvement and relations, use and function of the woman and female, were burned and consumed, set aflame and excited, stimulated and kindled in, by and with their eager desires and longings, cravings and lusts, appetites and sexual impulses, concupiscence's and yearnings for one another, men and males with other men and males thoroughly performing and accomplishing, achieving and producing, bringing about and resulting in, completing and acquiring, fashioning and doing the shameful and indecent, embarrassing and disgraceful, obscene and repulsive deed, behaviour and act; and so in, by and with themselves, they will receive back and take, collect and acquire, claim and procure, accept and apprehend, obtain and fully recover the necessary and behoved, right and proper, inevitable and binding, obligatory and due requital, retribution and penalty for their

1:18a From the placeholder ΘΥ

1:19a From the placeholder ΘΥ

1:19b From the placeholder ΘΣ

1:21a From the placeholder ΘΝ

1:21b From the placeholder ΘΝ

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1:23a From the placeholder ΘΥ

1:24a From the placeholder ΘΣ

1:25a From the placeholder ΘΥ

1:26a From the placeholder ΘΣ

erroneous and deluded, deceitful and deceptive, corrupt and fraudulent, sinful and perverse, wicked and vacillating, luring and seductive way, behaviour and conduct. Also, just as and exactly as they did not test and examine, prove and scrutinise, distinguish and discern the genuineness of God*, not showing or approving Him to be excellent, trustworthy and important, and not recognising His worthiness and so decided to not have or hold, acquire or receive, own or possess the precise and correct knowledge, perception and discernment, intellectual understanding and insight to form a special relationship and connection with Him, acknowledging Him, God* Himself gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed them over into *their* unfit and fake, untrustworthy and unreliable, false and unapproved, unqualified and worthless, spurious and reprobate, unsatisfactory and rejected understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness, to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish those things that are not appropriate or becoming, fit or proper, permitted or suitable, seemly or necessary. They are full and complete, brimming and totally supplied with every individual and collective bit of unrighteousness and injustice, wickedness and wrongdoing, transgression and violation of the Torah of the Supreme One, evilness and trouble, sorrow and poorness, pitiableness and unfitness, unattractiveness and uselessness, worthlessness and moral reprehensibility, moral corruptness and wickedness, fraud and pornography, annoying and unethical notions, diseased and blind minds, perilous and criminal thoughts, vicious and malignant influences, harmful and incompetent purposes, bad and wretched desires, perniciousness and noxiousness, greed and insatiability, avarice and coveting for more than what is needed and what is due, materialism and lustfulness. They are very full, completely stuffed and totally filled with envy and jealousy, ill-will and malice, mass murder and slaughter, homicide and gore, contentiousness and strife, quarrels and disputes, wrangling, selfish rivalry and discord, deceit and craftiness, cunning and guile, trickery and treachery, underhanded methods and deception, falseness and adultery, maliciousness and mischievousness, evil habits and ill-nature, suspect interpretations and bad dispositions, mean spiritedness and spitefulness, depraved characters and manners. They are secret and clandestine slanderers and whisperers, tale-bearers and rumourmongers, making and creating false myths and statements designed to abuse and destroy reputations and relationships, gossipers and backbiters, calumniators and false incriminators, traducers and revilers, degrading speakers and exaggerated prattlers, defamers and derogatory accusers, disparagers and scorners, mockers and fablers, haters of the Supreme One who abhor Him and turn against Him, insolent humans, arrogant and boastful in their ways, thinking themselves to be superior and better than everyone else and so mistreat others and persecute them, raping women and being violent towards men, and overestimating their own powers and exaggerating their claims about themselves, being unruly and lewd, licentious and injurious to others, insulting them and doing shameful acts towards them. They are supercilious and proud, haughty and contemptuous, overbearing and domineering, disrespectful and rude, boasters and empty pretenders, braggarts and ostentatious show-offs, charlatans, imposters and quacks. They invent and contrive, scheme and plan, form and devise bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten ideas and thoughts, projects and purposes, organisations and systems. Being stubbornly perverse and disobedient, rebellious and unyielding, rigid and inexorable towards parents, they are devoid of understanding and unable to reason, foolish and senseless, witless and unintelligible, inconceivable, unintelligent and dull, untrustworthy, treacherous and disloyal when it comes to the Covenant relationship, being agreement-breakers, cold-hearted and without feelings, unloving and devoid of affection, destitute and heartless, merciless and pitiless, unsympathetic and lack compassion. Though such *people* accurately know and clearly see, perceive and understand, recognise and acknowledge, experience and are thoroughly acquainted with the righteous, faultless and established act and ordinance, commandment and requirement, law and decree, statue, deed and regulation of God*, that concerning this, those who habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged in doing such things and promoting the same sort of character, are and exist as worthy and deserving, befitting, fitting and suitable for the sentence of separation and death, misery and destruction, to become excluded from the presence of the Supreme One and sundered from the Supreme One's favour. They don't just do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, celebrate and promote these same things alone and by themselves, but nevertheless, notwithstanding and on the contrary, they also band together and congregate with one another to agree with and applaud, consent to and approve of, support and promote those who habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged in doing them.

1:28a From the placeholder ΘΝ

1:28b From the placeholder ΘΣ

1:32a From the placeholder ΘΥ

27 (cont) - 32

Chapter 2

The Judgement of God

Therefore, for this reason and for this purpose, all of you are and exist without an excuse because you are in an indefensible position. For the reason that each and every individual and collective man or human being who separates and sunders, makes distinctions and disputes, debates and takes issues, discriminates and determines, contents and differentiates, decides and evaluates, assesses and judges in, by and with the way you separate and sunder, make distinctions between people and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluation, assessment and judgement against others, you evaluate and separate, sunder and judge, condemn and sentence yourself, pronouncing doom upon yourself and declaring yourself to be guilty of punishment, for the reason that you who are separating and sundering, making distinctions and disputes, debating and taking issues, discriminating and determining destinations, bringing contentions and differentiations, making decisions and evaluations, assessments and judgements also habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged in doing such things and promoting the same sort of character. And we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, the verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence of God* upon those who habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged in doing such things and promoting the same sort of character is and exist as in accordance with and with regards to, in relation to and with respect to the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth. But nevertheless, do you claim and reason, think and suppose, judge and deem, believe and consider, seem and are of the opinion, determine and evaluate, purpose and reckon, account and conclude this, O man and human being who separates and sunders, makes distinctions and disputes, debates and takes issues, discriminates and determines, contents and differentiates, decides and evaluates, assesses and judges against those who habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engage in such things and promoting the same sort of character, and yet you also do and perform, accomplish and execute, practise and bring about, undertake, keep and

1 - 3

2:2a From the placeholder ΘΥ

carry out, construct and establish, celebrate and tolerate the same things yourself, that concerning this, you yourself will flee and escape, seek safety from and avoid the verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence of God*? Or do you show contempt and disdain for, despise and disregard, look down on and scorn, think lightly of and neglect, not care for and slight, disparage and belittle the richness and wealth, abundance and fullness, plenitude and generosity of His kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness, and His restraint and forbearance, postponed and delayed punishment, and His patient waiting and persevering, endurance and steadfastness to be slow to avenge wrongdoings, not knowing or recognising, understanding or being aware of and therefore err and are clueless, ignorant and lack the information that concerning this, the virtuousness and pleasantness, goodness and kindness, benevolence and usefulness, gentleness and graciousness of God* brings and leads, guides and carries you into and towards a changed mind and different way of thinking, an amended life and attitude, a reconsideration and feeling of compunction, and an abhorrence and repentance of past sins? But nevertheless, in accordance with and with regards to, in relation to and with respect to your hardness and stubbornness, obstinateness and harshness, and also your unchanged mind and way of thinking, unshakeable life and attitude, unremorseful and non-averted, non-compunctious and non-reconsidering heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, you are gathering and laying up, heaping and storing, accumulating and reserving, saving up and hoarding wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation to yourselves in, by and with the day, age and season of wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation, and the revelation and disclosure, laying bare and displaying, uncovering and manifestation of the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted evaluation and separation, judgement, condemnation and punishment of God*, He who **"Will deliver and give back, discharge and repay, bestow and yield, return and restore to each person what they are due and deserve according to and with regards to, in relation to and with respect to his or her works and businesses, employments and undertakings, acts and deeds, tasks and labours."** * Indeed, truly and surely, to those who, in accordance with and with regards to, in relation to and with respect to consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, work at and engage in business to, undertake act and deed, task and are employed in labour to produce and bring good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable results, they who seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and honour and esteem, value, recognition and respect, and incorruptibility and immortality, perpetuity and purity, sincerity and eternity, imperishability, unceasing and undying life; *to these He will give the reward of* eternal and never ending, everlasting and perpetual life and existence. On the contrary, however, to those who are from out of contentious rivalry and selfishness, self-interested ambition and scheming, and who do not trust or obey, comply with or who refuse to abide by the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, yet who are persuaded and convinced to obey and listen to, comply with and have confidence and trust, reliance and dependence in what is unrighteous and unjustified, wicked and wrong, a transgression and violation of the Torah of the Supreme One; *to these He will give the reward of* wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation, hostility and passionate suffering and affliction, calamity, oppression and pressure, harassment and misery, trouble and inward anguish, discomfort, difficulty and anxiety will be upon each and every individual and collective soul of man that thoroughly performs and accomplishes, achieves and produces, brings about and results in, completes and acquires, fashions and does what is bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or who are errant thinkers, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten, to both the Yahuwdean firstly and chiefly, principally and most importantly, and then to the Greek *and other gentiles*, notwithstanding, glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and honour and esteem, value, recognition and respect, and peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation will be to each and every one individually and collectively who accomplishes and executes, brings about and constructs, establishes and works, produces and performs, practises and carries out, acquires and enforces what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, to both the Yahuwdean firstly and chiefly, principally and most importantly, and then to the Greek *and other gentiles*, for the reason that there is and exists no partiality, prejudice or favouritism with God*, as He does not accept someone as honourable just by looking at their outward appearance.

2:3a From the placeholder ΘΥ

2:4a From the placeholder ΘΥ

2:5a From the placeholder ΘΥ

2:6a *From Yowb (Job) 34:11; Psalm 62:12; Proverbs 24:12; YirmeYahu (Jeremiah) 17:10, 32:19*

3 (cont) - 11

2:11a From the placeholder ΘΩ

Follow The Torah

For this reason, as many as there are of those who sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness without knowing the Law, the teachings and precepts, instructions and commandments of the Torah, they shall also be destroyed and annihilated, obliterated and ruined, rendered useless and declared to be worthy of death without knowing the Law, the teachings and precepts, instructions and commandments of the Torah; and as many as there are of those who sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness in, by and with a law and commandment, rule and order, statue and ordinance, they shall be separated and sundered, punished and disputed, debated and taken issue with, discriminated and have their destination determined, contented and differentiated, decided and evaluated, assessed and judged through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, rule and order, statue and ordinance. For the reason that it is not the hearers of a law and commandment, rule and order, statue and ordinance who are righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship together with God*, but nevertheless, notwithstanding and on the contrary, it is those who do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish a law and commandment, rule and order, statue and ordinance who will be made and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One. For the reason that whenever and as long as nations or races, tribes or clans who do not have or hold, acquire or receive, own or possess an established law or commandment, rule or order, statue or ordinance, yet by their own nature and natural instinct may do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish the things that are said in the Law, the teachings and precepts, instructions and commandments of the Torah, they are and exist as a law and commandment, rule and order, statue and ordinance, though they do not have or hold, acquire or receive, own or possess an established law or commandment, rule or order, statue or ordinance. They demonstrate and manifest, show and display, verify and indicate, declare

12 - 15

2:13a From the placeholder ΘΩ

15 (cont) - 16

and give signs that the work and business, employment and undertaking, act and deed, task and labour of the Law, the teachings and precepts, instructions and commandments of the Torah are written and inscribed, recorded and carved, engraved and set within their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses; their conscience and moral judgement, perception and discernment that imbues them with the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly also testifies and witnesses, confirms and affirms, shares and supports them, and their claims and reasons, thoughts and conjectures, judgements and views, beliefs and considerations, impressions and opinions, determinations and evaluations, purposes and reckonings, accounts and conclusions mutually between and among one another accuses and condemns, speaks and brings charges against them, or even defends them and speaks in support of them in, by and with that day, age and season when God* Himself will separate and sunder, make distinction and dispute, debate and take issue, discriminate and determine, content and differentiate, decide and evaluate, assess and judge the secret and covered, hidden and private, unknown, concealed and deceptive things of man in accordance with and with regards to, in relation to and with respect to my good news, glad tiding and message, proclamation and victorious declaration through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah* Yahushua*.

2:16a From the placeholder ΘΣ

2:16b From the placeholder ΧΡΥ
2:16c From the placeholder ΙΗΥ

Circumcision of the Heart

But nevertheless, if you call and name, designate, pronounce and entitle yourself to be a 'Yahuwdean' and rely on and trust in, rest and depend upon a law and commandment, custom and rule, tradition and order, statue and ordinance, and also brag, boast and glorify in God*, and you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, judge and think about, comprehend, acknowledge and recognise His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, and have tested and examined, proved and scrutinised, distinguished and discerned the genuineness of the things that differ, showing and approving what is excellent, trustworthy and important and recognised as worthy, being instructed and taught, informed and told these things from out of the Law, the teachings and precepts, instructions and commandments of the Torah; and having persuaded and convinced yourselves to obey, listen to and comply with yourselves, having confidence and trust, reliance and dependence that you are and exist as a guide and leader, teacher and instructor of the mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent, slow to understand and those incapable of comprehending; a light and illumination, radiance and enlightenment to those in darkness and deceit, ignorance and obscurity; a child-like trainer and educator, disciplinarian and corrector, up-bringer and counsellor, administer and adviser, encourager and someone who reproofs the foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless; a teacher of infants and childish, simple and inexperienced people, having and holding, acquiring and receiving, owning and possessing the very form and full embodiment, complete shape and absolute content, essential features and true revelation of wisdom and intelligence, knowledge and insight, and of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth within the Law, the teachings and precepts, instructions and commandments of the Torah - then and therefore, accordingly, consequently and these things being so, *you*, the one teaching and instructing, educating and informing others, do you not teach and instruct, educate and inform yourself!? *You*, the one proclaiming and announcing, declaring and heralding, offering and crying out, speaking of, mentioning and publicly publishing *to others* to not steal or cheat, deceive or beguile, secretly embezzle or craftily take away, subterfuge or treacherously whisper malicious rumours, clandestinely rob others of their possessions or smuggle and conceal goods, but do you steal and cheat, deceive and beguile, secretly embezzle and craftily take away, subterfuge and treacherously whisper malicious rumours, clandestinely rob others of their possessions and smuggle and conceal goods? You who say and teach, maintain and affirm, direct and exhort, advise and point out, **"Do not commit adultery, never having unlawful intercourse with someone else's wife,"** * yet do you commit adultery, having unlawful intercourse with someone else's wife? You who abhor and detest, hate and loath idols, those statues in the form and copy, figure and image of humans, animals and other imagined things that are bowed towards, finding them repugnant and unclean, extremely filthy and polluted, but do you rob temples and desecrate them? You who boasts, brags and glorifies in, by and with a law and commandment, custom and rule, tradition and order, statue and ordinance, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your transgression and disobedience, offending and ignorance, neglecting and breaking, disregarding and violation of the Law, the teachings and precepts, instructions and commandments of the Torah, you actively dishonour and insult, disrespect and degrade, mistreat and abuse God*, treating Him with contempt and as if He is unworthy, for this reason, the name and title, character and person, reputation and authority God* **"Is blasphemed and lied about, maliciously slandered and abused, injuriously reproached and vilified, personally mocked and insulted, reviled and defamed within and among the Gentile nations and races through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you,"** * just as and exactly as it is written and recorded, inscribed and composed. For indeed, truly and surely, circumcision, having no foreskin, is of value and helps, benefits and assists, is useful and is profitable if you may habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged doing a law and commandment, custom and rule, tradition and order, statue and ordinance. However, if you may be and exist as a transgressor and disobeyer, offender and breaker, disregarder and violator of a law and commandment, custom and rule, tradition and order, statue and ordinance, ignoring and neglecting it; your circumcision, having no foreskin, has come to be and exist, arisen and appeared as uncircumcision, showing that you are still full of sin. Then and therefore, accordingly, consequently and these things being so, if those of 'the uncircumcision' * may guard and keep, protect and watch over, observe and preserve, follow and obey, care for and pay attention to, defend and maintain, cherish and cling to, save and hold fast to the righteous, faultless and established acts and ordinances, commandments and requirements, decrees and statues, deeds and regulations of the Law, the teachings and precepts, instructions and commandments of the Torah, shall his uncircumcision not be claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded to be as circumcision, showing that he isn't full of sin? Then he who, from out of his nature and natural construction, is uncircumcised, yet actively completes and perfects, accomplishes and executes, carries out and fulfils, performs and establishes, achieves and concludes, ends and finishes the aim, goal and purpose of the Law, the teachings and precepts, instructions and commandments of the Torah, he shall separate and sunder, make distinction and dispute, debate and take issue, discriminate and determine, content and differentiate, decide and evaluate, assess and judge you, the transgressor and disobeyer, offender and breaker, disregarder and violator of law and commandment, custom and rule, tradition and order, statue and ordinance, ignoring and neglecting it through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a letter and account, report and decree, document and learning, education and academic discipline, literature and

17 - 28

2:17a From the placeholder ΘΩ

2:22a From *Exodus 20:14; Leviticus18:20; Deuteronomy 5:18*

2:23a From the placeholder ΘΝ
2:24a From the placeholder ΘΥ

2:24b From *Yasha'Yahu* (*Isaiah*) *52:5*

2:26 'The uncircumcision' was a designation for anyone who wasn't a native Yahuwdean, *a.k.a.* a Gentile.

28 (cont) - 29

schooling, as well as circumcision. Affirming and confirming this, it is and exists as not with, in or by the evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen outward Yahuwdean, nor in, by or with the evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen circumcision in the flesh and mortal body, but nevertheless, notwithstanding and on the contrary, *it is and exists* in, by and with the internal and deep-seated, hidden and secret, concealed and inner Yahuwdean, and *the* circumcision of the heart, the circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses in, by and with *the* Spirit*, not *through* a written letter or account, report or decree, document or learning, education or academic discipline, literature or schooling, whose approbation and commendation, worthy applause and praise *is* not from men or other human beings, but nevertheless, notwithstanding and on the contrary, *it is* from God* Himself.

2:29a From the placeholder *ΠΝΙ*

2:29b From the placeholder ΘΥ

Chapter 3
Let God Be True

1 - 3

Then and therefore, accordingly, consequently and these things being so, what is the advantage or extravagance, distinguishability or excellence, pre-eminence or remarkableness, abundance or exceptionalness, superiority or special privilege of the Yahuwdean? Or what is the benefit or usefulness, advantage or profit, gain or assistance, aid or value of circumcision, having no foreskin? A very great amount and high degree in accordance with and with regards to, in relation to and with respect to each and every individual and collective manner and fashion, way and style! Indeed, truly and surely, firstly and chiefly, principally and most importantly concerning the fact that they were entrusted and relied with, credited and had confidence, certainty and guarantee, assurance and dependence placed in them to have the sayings and pronouncements, oracles and words, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of God*. For this reason, what if some of them were unfaithful or incredulous, unbelievers or untrustworthy, betrayers of this trust or were unreliable, disobeyed this confidence, refused to comply with this gift or were proved to be traitors? Does their unfaithfulness and incredulousness, unbelief and untrustworthiness, betrayal of this trust and their unreliability, disobedience of this confidence, refusal to comply with this gift or treachery destroy or abolish, invalidate or put an end to, render useless or ineffective, idle or inactive, severe or terminate, separate or annul the trustfulness and reliability, obedience and confidence, certainty and guarantee, assurance and dependence of God*? May it never come to be or exist, arise, appear or originate! But nevertheless, let Him come to be and exist, arise, appear and originate as the God* of the real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honesty of truth, "**and each and every individual and collective man and human being *come to be* a liar and cheat, deceiver and misleader, those who create, preach and speak falsehoods and untruths,"** * just as and exactly as it is written and recorded, inscribed and composed,

3:2a From the placeholder ΘΥ

3:3a From the placeholder ΘΥ

3:4a From the placeholder ΘΣ

3:4b From *Psalm 116:11*

4

"So that in this manner and way and for this purpose,
you may be shown and made, rendered and exhibited,
pronounced and declared to be righteous and just,
upright and virtuous, faultless and guiltless, fair and acceptable
in, by and with your words and sayings, messages and statements,
declarations and thoughts, instructions and teachings, decrees,
mandates and matters, and that you will conquer and prevail,
win and overcome, be victorious and superior in, by and with the time
that you are separated and sundered, debated and taken issue with,
discriminated and determined, contented and differentiated,
decided and evaluated, disputed, assessed and judged." *

3:4c From *Psalm 51:4*

But nevertheless, if our unrighteousness and injustice, wickedness and wrongdoing, transgression and violation of the Torah of the Supreme One shows and displays, exhibits and presents, commends and demonstrates, brings out and introduces, sets forth and stands the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God* as upright. What then shall we say? Not that God* is unrighteous and unjustified, wicked and wrong, dishonest and evil to impose and introduce, bring and confer, add and impute, pronounce and assign wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation? (I say and teach, maintain and affirm, direct and exhort, advise and point out in accordance with and with regards to, in relation to and with respect to the way humans speak.) May it never come to be or exist, arise or appear! Since how in what manner or way, by what means or how could God* separate and sunder, make distinction and dispute, debate and take issue, discriminate and determine, content and differentiate, decide and evaluate, assess and judge the world and cosmos, the entire realm of man? But nevertheless, if the real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest truth of God* in, by and through my lie and deceit, misleading, cheating and created, preached and spoken falsehoods and untruths exceeds and excels, surpasses and abounds greater into His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, why am I yet and still being separated and sundered, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, disputed, assessed and judged as, like and similar to a sinner, someone who errs, misses the mark and makes mistakes, violates the Torah of the Supreme One and wanders from the Way and from the state of uprightness? But not just as and exactly as we are blasphemed and lied about, maliciously slandered and abused, injuriously reproached and vilified, personally mocked and insulted, reviled and defamed, nor just as and exactly as some certain ones say and affirm, express and assert, declare, imply and allege that we say and teach, maintain and affirm, direct and exhort, advise and point out concerning this, "Let us do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish those things that are bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten, so that, in order that and with the result that what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable may come to be and exist, arise and appear." The verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence of these people is and exists as just and fair, deserved and legitimate. What then and therefore, accordingly, consequently and these things being so, are we any better off or superior, more excellent or preferred? Or in a worse position or at a disadvantage? Assuredly and certainly not, by no means and in no manner or way. For the reason that we have previously charged and accused beforehand that everyone, individually and collectively, both Yahuwdeans and Greeks, are and exist as under and subject to the power and control of sin and error, misses of the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, just as and exactly as it is written and recorded, inscribed and composed concerning this,

3:5a From the placeholder ΘΥ

3:5b From the placeholder ΘΣ

3:6a From the placeholder ΘΣ

3:7a From the placeholder ΘΥ

5 - 10

"There is and exist no one who is righteous and just, upright and virtuous,
faultless and guiltless, fair, approved and accepted, no not one.
No one exists who is knowledgeable and understanding,
who comprehends and is intelligent, perceptive and insightful.
No one exist who carefully and diligently seeks after and wishes for,
wants and demands, endeavours to obtain and strives for, looks for and desires God*.
Everyone, individually and collectively, has turned aside and turned away,
deviated from the truth and stopped trusting in the Supreme One, at the
exact same time, in association with one another they were useless
and unserviceable, worthless and became depraved,
morally corrupt and vile, debased and perverse.
There is and exists no one who is doing and performing,
accomplishing and executing, practising and bringing about,
undertaking, keeping and carrying out, constructing and establishing
what is kind and honest, respectable and worthy,
upright and integral, mild, good and generous.
There is and exists no one up to this very time.
Their throat and gullet is an open tomb, sepulchre and grave.
11 - 18
With their tongues they used deceit and fraud, cunning and guile,
treachery and underhanded methods; the poison and venom of snakes
and serpents is under and subject to the power and control of their lips.
Their mouth is full and complete, replete and stuffed
with curses and imprecations, maledictions and bitterness,
harshness and wickedness, resentment, animosity and spite.
Their feet are sharp and swift, hasty and quick to
shed and poor out, spill and spread blood.
Ruin and calamity, destruction and decimation,
affliction and misery, hardships and wretchedness, suffering,
trouble and distress are in, by and with their ways and manner of life,
conducts and feelings, and they do not know or understand,
perceive or realise, notice or discern, discover or observe,
experience or ascertain, learn or distinguish, judge or think about,
comprehend, acknowledge or recognise the way and manner,
conduct and feeling of peace and tranquillity, harmony and concord,
security and safety, prosperity, exemption from chaos and freedom,
felicity and the assurance of salvation.
There is and exists no reverence or respect for God*
before or in front of, opposite or in the presence of their eyes." *

3:11a From the placeholder ΘΝ
3:18a From the placeholder ΘΥ
3:11-18b From *Psalm 14:1-3, 53:1-3, 5:9, 140:3, 10:7; Proverbs1:16; Yasha'Yahu 59:7-8; Psalm 36:1*

And we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, as long as and everything that the Law, the teachings and precepts, instructions and commandments of the Torah actively says and teaches, maintains and affirms, directs and exhorts, advises and points out, it speaks, utters and declares to those in, by and with the Law, the teachings and precepts, instructions and commandments of the Torah, so that, in order that and with the result that each and every individual and collective mouth may be stopped and closed, silenced and shut, and each and every person in the world and cosmos, the entire realm of man, may come to be and exist, arise and appear accountable and answerable, liable and culpable, actionable and subject to the judgement of God*. For this reason, because of this and on this account, all individual
19 - 20
and collective flesh and every mortal body shall never be shown or made, rendered or exhibited, pronounced or declared to be righteous and just, upright and virtuous, faultless and guiltless, fair and acceptable before and in front of, in the sight of and in the presence of Him from out of works or business, employments or undertakings, acts or deeds, tasks or labours of a law or commandment, custom or rule, tradition or order, statue or ordinance, for the reason that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, custom and rule, tradition and order, statue and ordinance is the precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight of sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness.

3:19a From the placeholder ΘΩ

All Have Violated The Torah

And now, at this present moment in time, the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God* is evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen without and separate from, independent of and apart from law and commandment, custom and rule, tradition and order, statue and ordinance, having been witnessed and affirmed, shared and testified, declared and reported, confirmed and approved by the Law, the teachings and precepts, instructions and commandments of the Torah and by the prophets, the men and women who had made the Supreme One known by declaring His thoughts in the presence of mankind - and the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God* is through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence of Messiah* Yahushua* for and on behalf of everyone, individually and collectively, who actively trusts and relies, obeys and places confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. For this reason, there is and exists no difference or
21 - 25
distinction, separation or division, for the reason that all *persons*, individually and collectively, have sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness and lack and miss, fail to reach and have come short, fallen short of and have been excluded from the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*, being shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair and acceptable as a free gift and present, undeservedly given and granted *to us* with His favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the ransom and redemption, deliverance, release and liberation that is in, by and with Messiah* Yahushua*, He whom God* presented and offered, publicly put forward and intended, planned and previously decided to be an atonement and appeasement, expiation and propitiation to bring about the forgiveness of sins and bring reconciliation in, by and with His life-blood, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, to demonstrate and manifest, show and display, prove and give evidence of His righteousness and validation,

3:21a From the placeholder ΘΥ
3:22a From the placeholder ΘΥ
3:22b From the placeholder ΧΥ
3:22c From the placeholder ΙΥ
3:23a From the placeholder ΘΥ
3:24a From the placeholder ΧΩ
3:24b From the placeholder ΙΥ
3:25a From the placeholder ΘΣ

acceptance and vindication, uprightness, justice and acquittance, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the passing over and neglecting, disregarding and abandoning, deliberate remission and letting go of the earlier committed, former occurred and previously done sins and errors, misses the mark and mistakes, violations of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness in, by and with the restraint and forbearance, postponed and delayed punishment of God*, to the advantage of demonstrating and manifesting, showing and displaying, proving and giving evidence of His righteousness and validation, acceptance and vindication, uprightness, justice and acquittance in, by and with this present time, age and season, for and on behalf of Him being and existing as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, and the One Who shows and makes, renders and exhibits, pronounces and declares he who is from out of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Yahushua* to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him. Then and therefore, accordingly, consequently and these things being so, where, in what place is the boasting, bragging and glorifying? It was shut out and excluded, eliminated and separated, alienated and disallowed. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what kind or sort of law or commandment, custom or rule, tradition or order, statue or ordinance? One of works and businesses, employments and undertakings, acts and deeds, tasks and labours? No, but nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, custom and rule, tradition and order, statue and ordinance of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. For this reason, we claim and reason, think and suppose, judge and deem, believe and consider, seem and are of the opinion, determine and evaluate, purpose and reckon, account and conclude that a man and other humans are shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him by trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* without and separate from, independent of and apart from works and businesses, employments and undertakings, acts and deeds, tasks and labours of law and commandment, custom and rule, tradition and order, statue and ordinance. Or is He merely the God* of Yahuwdeans only, alone by themselves? Is He not also the One of the Gentile nations and races? Yes, truly and assuredly! *He is* also *the God* of the Gentile nations and races, since it is true that there is only One God* who shall show and make, render and exhibit, pronounce and declare the circumcised, those without foreskin, to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* and those who are uncircumcised through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. Then and therefore, accordingly, consequently and these things being so, do we then destroy or abolish, invalidate or put an end to, render useless or ineffective, idle or inactive, severe or terminate, separate or annul a law or commandment, rule or order, statue or ordinance through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*? May it never come to be or exist, arise, appear or originate! Nevertheless, notwithstanding and on the contrary, we establish and uphold, sustain and maintain, authorise and stand a law and commandment, rule and order, statue and ordinance upright, steadfast and firm, enabling others to stand.

3:26a From the placeholder ΘΥ

3:26b From the placeholder ΙΥ

25 (cont) - 31

3:29a From the placeholder ΘΣ

3:30a From the placeholder ΘΣ

Chapter 4
Righteousness

Then and therefore, accordingly, consequently and these things being so, what shall we say Abraham* found and discovered, observed and recognised, detected and learned about, understood and came to know through enquiry and examination, thought and scrutiny, investigation and perception? That he was shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One from out of works and businesses, employments and undertakings, acts and deeds, tasks and labours? He then has and holds, acquires and receives, owns and possesses something to boast, brag and glorify about, but nevertheless, notwithstanding and on the contrary, not towards God*. For this reason, what does the Scripture that has been written, composed and recorded say and teach, maintain and affirm, direct and exhort, advise and point out? **"And Abraham trusted and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence in God*, and it was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to him to confirm his righteousness and validation, acceptance, vindication and uprightness, justice and acquittance."** * Now, to the one who accomplishes and executes, brings about and constructs, establishes and works, produces and performs, practises and carries out, acquires and enforces acts and deeds, his or her wage, recompense and reward is not claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded in accordance with and with regards to, in relation to and with respect to favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, but nevertheless, notwithstanding and on the contrary, in accordance with and with regards to, in relation to and with respect to what he or she is due, owed and under obligation to receive. But nevertheless, to the one who accomplishes and executes, brings about and constructs, establishes and works, produces and performs, practises and carries out, acquires and enforces acts and deeds, his or her wage, recompense and reward is not claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded in accordance with and with regards to, in relation to and with respect to favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, but nevertheless, trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence upon Him who shows and makes, render and exhibits, pronounces and declares the abandoned and irreverent, undesirable and destitute, impious and disloyal, profane and ungodly to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him, his trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded to confirm his righteousness and validation, acceptance, vindication and uprightness, justice and acquittance without and separate from, independent of and apart from works and businesses, employments and undertakings, acts and deeds, tasks and labours,

4:1a *Abraham*, the father of the Nation of the *Yisra'elites* (*Hebrews*) and ancestor of *Yahushua the Anointed Messiah*. *Abraham* means *Father Of Nations* (See his story In *Genesis 12-25:11*)

4:2a From the placeholder ΘΝ

4:3a From the placeholder ΘΩ

4:3b From *Genesis 15:6*

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"Blessed and happy, fortunate and good, prosperous and privileged *are those* whose lawlessness, their willing disobedience and violation of the Torah and their treatment of it with contempt and

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opposition were forgiven and let off, left behind and set aside,
ignored and disregarded, abandoned and left destitute,
given up and dismissed, omitted and rejected,
neglected and separated from them, and whose sins and errors,
misses the mark and mistakes, violations of the Torah of the Supreme One
and the wandering from the Way and from the state of uprightness
were covered over and overlooked, veiled, pardoned and put out of sight.
Blessed and happy, fortunate and good, prosperous and privileged is the man
whom Yahuweh* may never, ever take into account or count,
reckon or keep in mind, charge or credit, evaluate or hold onto
their sins and errors, misses of the mark and mistakes,
violations of the Torah of the Supreme One and their
wandering from the Way and from the state of uprightness." *

4:7a From the placeholder $\overline{K\Sigma}$

4:7-8a From *Psalm 32:1-2*

Then and therefore, accordingly, consequently and these things being so, is this blessedness and state of happiness upon the circumcised, those without foreskin, or also upon those who are uncircumcised, those with foreskin? For this reason, we say and teach, maintain and affirm, direct and exhort, advise and point out, **"The trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded to Abraham to confirm his righteousness and validation, acceptance, vindication and uprightness, justice and acquittance."** * Then and therefore, accordingly, consequently and these things being so, how and in what manner, way or by what means was it claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded? Did it exist in, by and with circumcision, having his foreskin removed, or in, by and with uncircumcision, before he was circumcised? It was not in, by or with circumcision, when he had his foreskin removed, but nevertheless, notwithstanding and on the contrary, it was in, by and with uncircumcision, before he was circumcised. Also, he received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the sign and mark, token and indication, signal and distinguishing characteristic of circumcision, having his foreskin removed, as a seal and mark, identifying authentication and recognition, certification and attestation, confirmation and evidence, proof, validation and genuine pledge of the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* that is in, by and with his* uncircumcision, to confirm that he is and exist as the father of everyone, individual and collective person, who trust and rely upon, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of uncircumcision, having no foreskin, confirming that this righteousness and validation, acceptance and vindication, uprightness, justice and acquittance was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded to them as well, and *for him to* also *be the* father of the circumcised, those who are not merely and only from out of circumcision, but nevertheless, notwithstanding and on the contrary, those who also actively walk in harmony and live in conformity with, stand upright together and follow, correspond, conduct themselves and behave in accordance with the footsteps of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* that our father Abraham had in, by and with his uncircumcision, before he was circumcised. For the reason that the promise and gracious pledge, offer and vow to Abraham or to his seed, offspring and descendants, that he is and exist as the inheritor, the one who acquires, obtains and receives the world and cosmos, is not through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of a law or commandment, custom or rule, tradition or order, statue or ordinance, but nevertheless, notwithstanding or on the contrary, *it is* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, for the reason that if the inheritors, those who acquire, obtain and receive *this promise* are from out of a law or commandment, custom or rule, tradition or order, statue or ordinance, then the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* has been emptied and removed, destroyed and invalidated, rendered vain and made useless, deprived of power and falsified, lost its meaning and effect, laid aside and has wasted away, been depleted and expended, and the promise and gracious pledge, offer and vow has been destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, has been severed and terminate, separated and annulled. For this reason, the Law, the teachings and precepts, instructions and commandments of the Torah thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and work wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation, but nevertheless, where a law or commandment, custom or rule, tradition or order, statue or ordinance is not and does not exist, neither is there transgression or disobedience, offence or ignorance, neglecting or breaking, disregarding or violation of the Torah of the Supreme One. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, *it is* from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, so that, in order that and with the result that the promise and gracious pledge, offer and vow is in accordance with and with regards to, in relation to and with respect to favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, confirming that it is to be and exist as trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated to each individual and collective person *who is of his* seed, descendants and offspring, not just to those from out of the Law, the teachings and precepts, instructions and commandments of the Torah merely and alone, but nevertheless, notwithstanding and on the contrary, it is also to those from out of Abraham's trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, he who is and exists as the father of all of us, individually and collectively, just as and exactly as it has been written and recorded, inscribed and composed concerning this, **"I Myself have stood you upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, appointing and designating, assigning and ordaining you as the father of many numerous and large nations and races, tribes and clans,"** * before and in the presence of, in sight of and opposite God*, in Whom he trusted and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence, He Who restores and invigorates, produces, provides and gives life to the dead and lifeless, deceased and inanimate, and Who calls and invites, names and addresses the things that do not exist as those that do exist and are present. From hope and expectation, confidence and

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4:9a From *Genesis 15:6*

4:17a From *Genesis 17:5*

4:17b From the placeholder $\overline{\Theta\Upsilon}$

trust in this future prospect against hope and expectation, confidence and trust of this future prospect, he trusted and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, to confirm that he would come to be and exist, arise and appear as the father of many numerous and large nations and races, tribes and clans, in accordance with and with regards to, in relation to and with respect to that which has been said, **"Therefore in this manner and way, thus and so, your seed, descendants and offspring will be and exist."** * Also, having not become weak or poor, powerless or lacking in this trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, he perceived and observed, understood and considered attentively, fixed his eyes and mind upon, noticed and envisaged, thought about and contemplated, studied, examined and reflected upon his own flesh and mortal body, as it was already starting to die and become lifeless, deceased and inanimate (as he presently existed at that time at about a hundred years old), and he also *thought about* the deadness and barrenness of Sarah's* womb. But nevertheless, never did he separate or sunder, distinct or doubt in, hesitate or waver, debate or take issue with, dispute or evaluate his trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence concerning the promise and gracious pledge, offer and vow of God*, but nevertheless, notwithstanding and on the contrary, he was empowered and strengthened, enabled and invigorated in this trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, *therefore* actively giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*. Also, having become fully convinced and assured, certain and completely satisfied that concerning this, whatever He, *God*, has made and declared, professed and announced with a promise and gracious pledge, offer and vow, He is and exists as powerful and mighty, able and capable, forceful and influenceable, authorised and significant enough to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish it as well. Therefore, for this reason and for this purpose, it was also **"claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to him to confirm his righteousness and validation, acceptance, vindication and uprightness, justice and acquittance."** * But nevertheless, it was not written or recorded, inscribed or composed, that concerning this, **"it was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to him"** * through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of merely him alone, but nevertheless, notwithstanding and on the contrary, it was also through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us, to whom it is about to and inevitable to, determined and intended to, certain and expected to, destined and going to be claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded, to those who trust and rely upon, obey and place confidence, certainty and guarantee, assurance and dependence in Him Who is risen and lifted up, awakened and restored from out of dead and lifelessness, Yahushua*, our Sovereign Master*, He who was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the sins of our fallen state, our errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and lapses from the Torah of the Supreme One, and who was also raised and lifted up, awakened and restored *from the dead* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our means to be made and declared as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One.

4:18a From *Genesis 15:5*

4:19a *Sarah*, the wife of *Abraham* and means *Noblewoman*. See *Genesis Chapter 18*

4:20a From the placeholder ΘΥ

4:20b From the placeholder ΘΩ

18 (cont) - 25

4:22a From *Genesis 15:6*

4:23a From *Genesis 15:6*

4:24a From the placeholder IN
4:24b From the placeholder KN

Chapter 5
Love Demonstrated

Then and therefore, accordingly, consequently and these things being so, having been shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, we have and hold, acquire and receive, own and possess peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation to God's* advantage through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our Sovereign Master*, Yahushua* the Anointed Messiah*. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him, we also have had and held, acquired and received, owned and possessed the access and privilege to approach and enter into this favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, in, by and with which have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in order to help others to stand, and we also brag, boast and glorify upon the hope, the expectation, confidence and trust in the future prospect of salvation in the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*. And not merely and only this, brothers and fellow brethren, but nevertheless, notwithstanding and on the contrary, we also brag, boast and glorify in, by and with these oppressions and afflictions, tribulations and distresses, troubles and persecutions, harassments and calamities, pressures and crushing, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding, comprehending and appreciating that concerning this, the oppression and affliction, tribulation and distress, trouble and persecution, harassment and calamity, pressure and crushing thoroughly performs and accomplishes, achieves and produces, brings about and results in, completes, fashions and acquires consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, and this consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience *acquires* a tested and reliable character that has been examined and proved, verified and determined to be genuine and trustworthy, and this tested and reliable character that has been examined and proved, verified and determined to be genuine and trustworthy *acquires* hope, the expectation, confidence and trust in the future prospect of salvation. And this hope, this expectation, confidence and trust in the future prospect of salvation is not ashamed or embarrassed, humiliated or disappointed, disillusions or dishonoured, disgraced or confounded, for concerning this, the brotherly love and affection, good will, esteem and benevolence of God* is poured out and spread, shed, abundantly scattered and generously provided within and inside our hearts, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Set-Apart and Cleansed Spirit* that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to us. For the reason that whilst we still were and existed as weak and poor, powerless and helpless, feeble and inadequate, yet in accordance with and with regards to, in relation to and with respect to the opportune, favourable and suitable time, age and season, Messiah* died, having his

5:1a From the placeholder ΘN
5:1b From the placeholder KY
5:1c From the placeholder IY
5:1d From the placeholder XY

5:2a From the placeholder ΘΥ

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5:5a From the placeholder ΘΥ

5:5b From the placeholder ΠΝΣ

5:6a From the placeholder XΣ

soul separated from His body, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for *those who were* abandoned and irreverent, undesirable and destitute, impious and disloyal, profane and ungodly. For this reason, some certain person will scarcely or rarely, barely or hardly die, having his or her soul separated from their body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One - though perhaps and possibly, some certain person even dares or presumes, is brave or courageous enough, is patient or undertakes, may undergo, venture or be prepared to die, having his or her soul separated from their body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for those who are good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable – but nevertheless, God* shows and display's, exhibits and presents, commends and demonstrates, brings out and introduces, sets forth and stands His own brotherly love and affection, good will, esteem and benevolence upright for and on behalf of us, for concerning this, whilst we still were and existed as sinners, those who erred and missed the mark, made mistakes and violated the Torah of the Supreme One, wandered from the Way and from the state of uprightness, Messiah* died, having His soul separated from His body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us. Then and therefore, accordingly, consequently and these things being so, now, at this present time, having been shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One in, by and with His, *Yahushua's*, life-blood, much more to a higher and greater degree shall we be delivered and preserved, saved and rescued through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him, becoming separated from this wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation, for the reason that if we, existing as hostile and opposed, hated and odious enemies and adversaries were reconciled, favourably received and changed from enemies to close, personal friends by God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the death and demise of the Son*, He Who had His soul separated from His body, *then* having being reconciled, favourably received and changed from enemies to close, personal friends, we will be delivered and preserved, saved and rescued much more to a greater and higher degree through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His life and continued existence. And not only or merely *this*, but nevertheless, notwithstanding and on the contrary, we also brag, boast and glorify in, by and with God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our Sovereign Master*, Yahushua* the Anointed Messiah*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him we have now, at this present time, received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted this reconciliation and change from enemies to close, personal friends. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, just as and exactly as sin, the willingness to err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness came and entered into the world and cosmos, the entire realm of man, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of one man and human being, and death and demise, the separation of the soul from the Supreme One's presence, *came* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of sin, the willingness to err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness, and in this manner and way, thus and so, death and demise, the separation of the soul from the Supreme One's presence went through and pierced, penetrated and travelled throughout, spread and passed, came and extended into each and every individual and collective man and human being, for the purpose of which each and every individual and collective person has sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness, for the reason that sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness was and existed within and amongst the world and cosmos, the entire realm of man until and before the point of law and commandment, rule and order, statue and ordinance, however sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness is not imputed or reckoned, charged or taken into account where there is and exists no law or commandment, rule or order, statue or ordinance. But nevertheless, notwithstanding and on the contrary, death and demise, the separation of the soul from the Supreme One's presence was reigning and ruling as a king and ruler, prince and commander, leader and emperor, chief and monarch from Adam* up until the time of Moshe*, even upon those who had not been sinning or erring, missing the mark or making a mistake, violating the Torah of the Supreme One or wandering from the Way or from the state of uprightness according to or conforming with the likeness and shape, figure and resemblance, correspondence and appearance of Adam's transgression and disobedience, offence and ignorance, neglecting and breaking, disregarding and violation of the Torah of the Supreme One, he who is and exists as a figure and form, image and substance, representation and example, pattern and model, character and impression, shape and mould, outline and type, kind and style, design and content of the One who is about and inevitable to, determined and intended to, certain and expected to, shall and will be coming. But nevertheless, notwithstanding and on the contrary, not "As, like and similar to this sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, so the free and gracious gift and present is also in this manner and way, thus and so;" for the reason that if many numerous and large amounts *of people* died and were separated, having their soul separated from the Supreme One's presence by the sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness of one *man*, *then* much more to greater and higher degree *has* the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of God*, and also the gift, benefit and present in, by and with the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of that one man, Yahushua* the Anointed Messiah*, abounded and exceeded, overflowed and surpassed, been furnished and provided for and on behalf of the many numerous and large amounts *of people*. Also, the gift and present is not as, like or similar to *what came* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the one who sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness, for the reason that verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence is indeed, truly and surely from out the *transgression* of one man, resulting in and bringing evaluation and separation, sundering and judgement, condemnation and sentencing, the pronunciation of doom and the declaration of punishment, but nevertheless, the free and gracious gift and present from out

5:8a From the placeholder $\overline{\Theta\Sigma}$

5:8b From the placeholder $\overline{X\Sigma}$

5:10a From the placeholder $\overline{\Theta\Omega}$
5:10b From the placeholder $\overline{YIY}$

5:11a From the placeholder $\overline{\Theta\Omega}$
5:11b From the placeholder $\overline{KY}$
5:11c From the placeholder $\overline{IY}$
5:11d From the placeholder $\overline{XY}$

5:14a *Adam* means *Man*
5:14b *Moshe*, incorrectly known as *Moses* and means *Drawn Out* (see his story in Exodus, Leviticus, Numbers and Deuteronomy)

5:15a From the placeholder $\overline{\Theta\Upsilon}$

5:15b From the placeholder $\overline{IY}$
5:15c From the placeholder $\overline{XY}$

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of many numerous and large amounts of transgressions and disobediences, offences and ignorance, neglecting and breakings, disregarding and violations of the Torah of the Supreme One resulted in and brought righteousness and justification, faultlessness and uprightness, virtuousness and guiltlessness, re-establishing the righteous acts and ordinances, commandments and requirements, laws and decrees, statues, deeds and regulations and the ability to have a proper and personal relationship with the Supreme One. For the reason that if the transgression and disobedience, offence and ignorance, neglecting and breaking, disregarding and violation of the Torah of the Supreme One of that one *man*, death and demise, the separation of the soul from the Supreme One's presence reigned and ruled as a king and ruler, prince and commander, leader and emperor, chief and monarch through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of that one *man*, *then* much more to a greater and higher degree, those who receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the abundance and overflow, exceeding and excellence, greatness and fullness, surplus and prevalence of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, and the gift, benefit and present of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance in, by and with *their* lives and continued existence will reign and rule as kings and rulers, princes and commanders, leaders and emperors, chiefs and monarchs through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of that one *Man*, Yahushua* the Anointed Messiah*. So then and therefore, accordingly, consequently and these things being so, as, like and similar to the fact that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of one transgression and disobedience, offence and ignorance, neglecting and breaking, disregarding and violation of the Torah of the Supreme One resulted in and brought evaluation and separation, sundering and judgement, condemnation and sentencing, the pronunciation of doom and the declaration of punishment to all individual and collective men and human beings, and so in this manner and way, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of one single act of righteousness and justification, faultlessness and uprightness, virtuousness and guiltlessness, re-establishment of the righteous acts and ordinances, commandments and requirements, laws and decrees, statues, deeds and regulations and one proper and personal relationship with the Supreme One resulted in and brought to all individual and collective men and human beings, the making and declaration of a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted life and existence that is in a right relationship with the Supreme One. Affirming and confirming this, just as and exactly as through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of one man's transgression and violation of the Torah of the Supreme One, wrongdoing, disobedience and deliberate and purposeful failure to listen to reason set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated the many and numerous large amounts *of people* to become and exist as sinners, those who erred and missed the mark, made mistakes and violated the Torah of the Supreme One, wandered from the Way and from the state of uprightness; and so in this manner and way, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the obedience and compliance, favourable hearing and willing submission of one Man, the many numerous and large amounts *of people* will be set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, shown and made, brought and caused to be, designated and will become righteous and justified, faultless and upright, virtuous and guiltless, and they will re-establish the righteous acts and ordinances, commandments and requirements, laws and decrees, statues, deeds and regulations and will have a proper and personal relationship with the Supreme One. Furthermore, law and commandment, rule and order, statue and ordinance entered alongside and came in additionally so that, in order that and with the result that the transgression and disobedience, offence and ignorance, neglecting and breaking, disregarding and violation of the Torah of the Supreme One would increase and abound greater, multiply and grow, overflow and preponderate, yet wherever and as long as sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness increased and abounded greater, multiplied and grew, overflowed and preponderated, favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness exceeded and abounded more and more, overflowed and excelled, increased, was superior and was lavishly supplied, so that, in order that and with the result that just as an exactly as sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness reigned and ruled as a king and ruler, prince and commander, leader and emperor, chief and monarch through death and demise, the separation of the soul from the Supreme One's presence, and in this manner and way, thus and so, favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness might reign and rule as a king and ruler, prince and commander, leader and emperor, chief and monarch through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance for and on behalf of eternal and never ending, everlasting and perpetual life and existence through the means of and on the grounds of, on account of and for the reason of, on the basis of Yahushua* the Anointed Messiah*, our Sovereign Master*.

5:17a From the placeholder $\overline{IHY}$
5:17b From the placeholder $\overline{XPY}$

16 (cont) - 21

5:21a From the placeholder $\overline{IHY}$
5:21b From the placeholder $\overline{XPY}$
5:21c From the placeholder $\overline{KY}$

Chapter 6

Dead To Sin

Then and therefore, accordingly, consequently and these things being so, what will we say? May we remain and continue, keep on and endure, last and live on in sin and error, miss the mark and make mistake, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness, so that, in order that and with the result that favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness may increase and abound greater, multiply and grow, overflow and preponderate!? May it never come to be or exist, arise, appear or originate! We who have died, having our soul separated from sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, how and in what manner or way shall we yet live and still continue to exist in, by and with it? Or do you not know or recognise, understand or are you not aware of and therefore err and are clueless, ignorant and lack the information that concerning this, as many as there are of us who were immersed and submerged into Messiah* Yahushua*, we were therefore immersed and submerged into His death and demise, the separation of His soul from His body? Then and therefore, accordingly, consequently and these things being so, we were buried together and in unison with Him through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this immersion and submersion into death and demise, the separation of the soul from the body, so that, in order that and with the result that just as and exactly as Messiah* was raised and lifted up, awakened and restored from out of the dead and lifelessness, deceased and inanimate through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of the Father*, therefore in this manner and way, thus and so, we might also walk and behave, live, conduct and regulate our lives, works and actions in, by and with newness and fullness of life and continued existence. For this reason, if or

1 - 5

6:3a From the placeholder $\overline{XPN}$
6:3b From the placeholder $\overline{IHN}$

6:4a From the placeholder $\overline{XP\Sigma}$

6:4b From the placeholder $\overline{\Pi P\Sigma}$

whether we have come to be and exist, arisen, appeared and originated as planted together and united with, closely identified with, implanted and belonging together in the likeness and shape, figure and resemblance, correspondence and appearance of His death and demise, the separation of His soul from His body, we shall certainly also be and exist *united with Him in* the resurrection, restoration and raising up *from the dead.* Knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, judging and thinking about, comprehending and recognising this, we acknowledge that concerning this, our old and earlier, former and previous man and human-self was crucified together *with Him*, so that, in order that and with the result that the mortal flesh and body of sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness might be destroyed and abolish, invalidate and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled, no longer, no more and no further being slaves, servants or attendants to sin and error, misses the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, never again obeying, being subject to or being controlled by it, for the reason that the one who has died, having his or her soul separated from his or her body has been shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him, becoming validated and justified, acquitted and vindicated, freed and released from sin and error, misses the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness. For this reason, if we have died, having our soul separated from our body together with Messiah*, we trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, we will also live and continue to exist together with Him, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding, comprehending and appreciating that concerning this, Messiah*, as He has been raised and lifted up, awakened and restored from out of the dead and lifelessness, deceased and inanimate, He will die, having his soul separated from the Supreme One's presence no longer, no more and no further; death and demise, the separation of the soul from the Supreme One's presence is His master no longer, no more and no further, never again having dominion or exercising rule, influence or power over Him. For the reason that He who died, having His soul separated from the Supreme One's presence, He died to and was separated from sin and error, misses the mark and mistakes, violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness once and for all, but nevertheless, He that lives and continues to exist, He lives and continues to exist for God*. Therefore, in this manner and way, thus and so, all of you are also to indeed, truly and surely claim and reason, think and suppose, judge and deem, believe and consider, seem and be of the opinion, determine and evaluate, purpose and reckon, account and conclude that all of you yourselves are dead and lifeless, deceased and inanimate to sin and error, misses the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, and nevertheless, you are living and continuing to exist for God* in, by and with Messiah* Yahushua*.

5 (cont) - 11

6:8a From the placeholder $\overline{XP\Omega}$

6:9a From the placeholder $\overline{XP\Sigma}$

6:10a From the placeholder $\overline{\Theta\Omega}$

6:11a From the placeholder $\overline{\Theta\Omega}$
6:11b From the placeholder $\overline{XP\Omega}$
6:11c From the placeholder $\overline{IHY}$

Do Not Present Your Bodies to Sin

Then and therefore, accordingly, consequently and these things being so, do not let sin and error, misses the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness reign or rule as a king or ruler, prince or commander, leader or emperor, chief or monarch within or amongst your mortal body that is subject to death and demise, in order to prevent you from obeying or submitting to, surrendering or yielding to, becoming subject to or compliant with it, nor present or show, bring or place, set or stand, ready or provide, furnish or offer, yield or dedicate, send or submit your bodies members, parts or limbs as weapons and instruments of unrighteousness and injustice, wickedness and wrongdoing, transgression and violation of the Torah of the Supreme One to sin or error, misses of the mark or mistakes, the violation of the Torah of the Supreme One or wandering from the Way or from the state of uprightness, but nevertheless, notwithstanding and on the contrary, present and show, bring and place, set and stand, ready and provide, furnish and offer, yield and dedicate, send and submit yourselves to God* as and like, similar to and just as those who are living and continuing to exist from out of death and lifelessness, deceased and inanimateness, and your bodies members, parts and limbs to God* as weapons and instruments of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance. For this reason, sin and error, misses of the mark and mistakes, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness will never be your master, never having dominion or exercising rule, influence or power over you, for the reason that you do not exist as under or subject to the power and control of a law and commandment, custom and rule, tradition and order, statue and ordinance, but nevertheless, notwithstanding and on the contrary, *you are* under and subject to the power and control of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness. What then and therefore, accordingly, consequently and these things being so? May we continue to sin and err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness, for concerning this, we do not exist as under or subject to the power and control of a law and commandment, custom and rule, tradition and order, statue and ordinance, but nevertheless, notwithstanding and on the contrary, *we are* under and subject to the power and control of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness? May it never come to be or exist, arise, appear or originate! Do you not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate that concerning this, whoever it is that you present and show, bring and place, set and stand, ready and provide, furnish and offer, yield and dedicate, send and submit yourselves as slaves, servants and attendants for and on behalf of obedience and compliance, favourable hearing and willing submission, you are and exist as slaves, servants and attendants of whoever it is that you obey or submit to, surrender or yield to, become subject to or compliant with, whether it is sin and error, the miss of the mark or mistakes, the violation of the Torah of the Supreme One or the wandering from the Way or from the state of uprightness that results in and brings death and demise, the separation of the soul from the Supreme One's presence, or *whether* it is obedience and compliance, favourable hearing and willing submission that results in and brings righteousness and validation, acceptance and vindication, uprightness, justice and acquittance? But nevertheless, favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness to God*, for concerning this, all of you were and existed as slaves, servants and attendants of sin and error, misses of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, but nevertheless, you obeyed and submitted to, surrendered and yielded to, became subject to and complied from out of *your* heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, with the figure and form, image and substance, representation and example, pattern and model, character and impression, shape and mould, outline and type, kind and style, design and content of the teaching and instruction into which you were given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended, entrusted and presented, and having been freed and liberated, released and delivered from sin and error, the miss of

12 - 18

6:13a From the placeholder $\overline{\Theta\Omega}$

6:13b From the placeholder $\overline{\Theta\Omega}$

6:17a From the placeholder $\overline{\Theta\Omega}$

the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, all of you became slaves, servants and attendants of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance. I am saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out in human-like terms, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the weakness and frailty, feebleness and inadequacy, powerlessness, poorness and neediness of your flesh and mortal body. For the reason that just as and exactly as you had presented and showed, brought and placed, set and stood, readied and provided, furnished and offered, yielded and dedicated, sent and submitted your bodies members, parts and limbs as slaves, servants and attendants to uncleanness and moral impurity, immorality and vileness, lustfulness and the lack of legal and moral restraints, wild extravagance and profligate living that is completely given up to disintegration due to wasteful expenditures and unbridled lust, and to lawlessness, the willing disobedience and violation of the Torah and the treatment of it with contempt and opposition, which resulted in and brought *more* lawlessness, the willing disobedience and violation of the Torah and the treatment of it with contempt and opposition; therefore in this manner and way, thus and so, now, at this very moment in time, present and show, bring and place, set and stand, ready and provide, furnish and offer, yield and dedicate, send and submit your body's members, parts and limbs as slaves, servants and attendants to righteousness and validation, acceptance and vindication, uprightness, justice and acquittance that results in and brings separation and cleanliness, purification and sanctification. For this reason, whenever and as long as you were and existed as slaves, servants and attendants of sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, you were and existed as free and unrestrained, unconstrained and not under obligation, unfettered and independent of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance. Then and therefore, accordingly, consequently and these things being so, what fruit or work, act or deed did you have and hold, receive and acquire, own and possess then, at that time, upon and about which you are now, at this present time ashamed and embarrassed? For this reason, the completion and achievement, end and goal, aim and purpose, outcome and fulfilment, result and conclusion of these things is death and demise, the separation of the soul from the Supreme One's presence. But nevertheless, now, at this present time, having been freed and liberated, released and delivered from sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, and having become slaves, servants and attendants of God*, the fruit and work, act and deed you have and hold, receive and acquire, own and possess results in and brings separation and cleanliness, purification and sanctification, and its completion and achievement, end and goal, aim and purpose, outcome and fulfilment, result and conclusion is eternal and never ending, everlasting and perpetual life and existence. For the reason that the wages and reward, result and pay, compensation and salary of sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness is death and demise, the separation of the soul from the Supreme One's presence, but nevertheless, the free and gracious gift and present of God* is eternal and never ending, everlasting and perpetual life and existence in, by and with Messiah* Yahushua*, our Sovereign Master*.

18 (cont) - 23

6:22a From the placeholder $\overline{\Theta\Omega}$

6:23a From the placeholder $\overline{\Theta\Omega}$
6:23b From the placeholder $\overline{XP\Omega}$
6:23c From the placeholder $\overline{IHY}$
6:23d From the placeholder $\overline{K\Omega}$

Chapter 7

The Torah Is Good

Or do you not know or recognise, understand or are you not aware of and therefore err and are clueless, ignorant and lack the information, brothers and fellow brethren - for the reason that I am speaking and chatting to those who you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, comprehend and think about, acknowledge and recognise a law and commandment, rule and order, statue and ordinance - that concerning this, the Law, the teachings and precepts, instructions and commandments of the Torah masters and has dominion, exercises rule, influence and power on a man and human being upon the amount of time that he *or she* lives and continues to exist *in this world*? For this reason, the married woman has been bound and restricted, tied and constrained by law and commandment, rule and order, statue and ordinance to her man and husband who is living and who continues to exist, but nevertheless, if the man and husband may die, having his soul separated from his body, she has been destroyed and abolished, invalidated and freed, severed and terminated, separated and annulled from the law and commandment, rule and order, statue and ordinance of the man and husband, therefore no longer being bound to him in marriage. So then and therefore, accordingly, consequently and these things being so, she will be warned and commanded, admonished and called, revealed and declared to be an adulterous and treacherous, disloyal and unfaithful *woman* if she comes to be and exist, arise and appear with another man if her man and husband is still living and continuing to exist. But nevertheless, if the man and husband may die, having his soul separated from his body, she is and exists as free and unrestrained, unconstrained and not under obligation, unfettered and independent, becoming separated from that law and commandment, rule and order, statue and ordinance, *and if* she comes to be and exist, arise and appear with another man and husband, she does not exist as an adulterous and treacherous, disloyal and unfaithful *woman*. So then and therefore, for this reason, for this purpose and as a result of this, my brothers and fellow brethren, you were also put and sentenced to death by the Law, the teachings and precepts, instructions and commandments of the Torah through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the flesh and mortal body of the Anointed Messiah*, for and on behalf of you to come to be and exist, arise, appear and originate with another, to Him who has been raised and lifted up, awakened and restored from out of death and lifelessness, deceased and inanimateness, so that, in order that and with the result that we may bear and produce fruit to God*. For this reason, whenever and as long as we were and existed in, by and with the flesh, the passions and impulses, affections and feelings of sin and error, misses of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness that were through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Law, the teachings and precepts, instructions and commandments of the Torah, were operating and working, acting, functioning and were being active and effective in, by and with our bodies members, parts and limbs, for and on behalf of bearing and producing fruit for death and demise, the separation of the soul from the Supreme One. But nevertheless, now, at this very moment in time, we have been destroyed and abolished, invalidated and freed, severed and terminated, separated and annulled from the Law, the teachings and precepts, instructions and commandments of the Torah, having died and become separated in, by and with that which we were being held back and detained, restrained and hindered, suppressed and quashed, withheld and stifled, prevented and confined, oppressed and stopped, dying to the power and control of its condemnation, so then and therefore, for this reason, for this purpose and as a result of this, we serve and act accordingly, are subject to and are directed in, by and with newness and fullness of Spirit*, and not in oldness and ancientness of a written letter and account, report and decree, document and learning, education and academic discipline, literature and schooling. Then and therefore, accordingly, consequently and these things being so, what shall we say? Is the Law, the teachings and precepts, instructions and commandments of the Torah sinful and erroneous, a miss of the mark and a mistake, a wandering from the way or from the state of uprightness? May it never come to be or exist, arise, appear or originate! But nevertheless, notwithstanding and on the contrary, I did not know and understand, perceive and realise,

1 - 7

7:4a From the placeholder $\overline{XPY}$

7:4b From the placeholder $\overline{\Theta\Omega}$

7:6a From the placeholder $\overline{\Pi N\Sigma}$

notice and discern, discover and observe, experience and ascertain, learn and distinguish, judge and think about, comprehend, acknowledge and recognise sin and error, the miss of the mark and mistake, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness except through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, rule and order, statue and ordinance, also, for this reason, I would not have seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood, comprehended or appreciated what it is to covet and lust, desire, crave after and long for evil impulses and passions if the Law, the teachings and precepts, instructions and commandments of the Torah had not said and taught, maintained and affirmed, directed and exhorted, advised and pointed out, **"You will not covet or lust, desire, crave after or long for evil impulses and passions."** * But nevertheless, sin and error, the miss of the mark and mistakes, our fallen state which seeks to violate the Torah of the Supreme one and wander from the way and from the state of uprightness, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the opportunity and cause, occasion and resource, origin and pretext, possibility and inclination, impulse and stimulus, starting point and circumstance to thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and do within and inside of me all individual and collective kinds of coveting and lusts, desires, cravings after and longings for evil impulses and passions. For this reason, without and separate from, independent of and apart from a law and commandment, rule and order, statue and ordinance, sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness is dead and lifeless, deceased and inanimate. But nevertheless, then, at that time, I was living and continuing to exist without and separate from, independent of and apart from a law and commandment, rule and order, statue and ordinance, but nevertheless, as the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission came and appeared, arrived and showed up, sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness came back to life and existed again, and so I died, having my soul separated from the Supreme One's presence; and this very charge and precept, injunction and prescribed rule, mandate and order, regulation and commission that is for and on behalf of life and continued existence was found and discovered, observed and recognised, detected and learned about, understood and known, obtained and procured, acquired and secured through enquiry, examination and scrutiny to be for and on behalf of my death and demise, the separation of my soul from the Supreme One's presence. For the reason that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the opportunity and cause, occasion and resource, origin and pretext, possibility and inclination, impulse and stimulus, starting point and circumstance to thoroughly deceive and completely delude, seduce, entice and beguile me, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of it, it killed and caused death, the separation of the soul from the Supreme One's presence. So then and therefore, for this reason, for this purpose and as a result of this, the Law, the teachings and precepts, instructions and commandments of the Torah are indeed, truly and surely set-apart and cleansed, and the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission is set apart and cleansed, and is righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, and is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable. Then and therefore, accordingly, consequently and these things being so, did that which is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable come to be and exist, arise and appear as death and demise to me, separating me from the Supreme One's presence? May it never come to be or exist, arise or appear! But nevertheless, notwithstanding and on the contrary, it was sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness, so that, in order that and with the result that it might be visible and radiant, exposed to the eyes and viewable, shining and revealed, exhibited and disclosed, manifested and clearly seen, known and illuminated, recognised and apparent to be sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness by thoroughly performing and accomplishing, achieving and producing, bringing about and resulting in, completing and acquiring, fashioning and causing my death and demise, the separation of my soul from the Supreme One's presence through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of that which is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, so that, in order that and with the result that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme one and the wandering from the way and from the state of uprightness would accordingly come to be and exist, arise and appear as greatly and excessively, extremely and exceedingly, immeasurably and vastly sinful and erroneous, wicked and impious, completely missing the mark and making a serious mistake, totally violating the Torah of the Supreme One and wandering from the Way and from the state of uprightness. For this reason, we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, the Law, the teachings and precepts, instructions and commandments of the Torah are and exist as spiritual, but nevertheless, I am and exist as fleshy, disposed to doing what is worldly, as I have been sold under and subject to the power and control of sin and error, the miss of the mark and mistakes, my fallen state that violates the Torah of the Supreme one and wanders from the way and from the state of uprightness. For this reason, what I thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and do, I do not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise, for the reason that what I want and wish, prefer and aim, intend, will and desire, I do not habitually practice or carry on, undertake or accomplish, repeatedly perform or pursue, execute or observe, be continually concerned with or busy engage in doing this, but nevertheless, notwithstanding and on the contrary, what I hate and despise, abhor and detest, this is what I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish. And if I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this which I

7:7a From *Exodus 20:17; Deuteronomy 5:21*

7 (cont) - 16

do not want or wish, prefer or aim, intend, will or desire, I say and agree, assent and affirm, approve and confess that concerning this, the Law, the teachings and precepts, instructions and commandments of the Torah are good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable. But nevertheless, now, at this present moment in time, I no longer, no more and no further thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and do it, but nevertheless, notwithstanding and on the contrary, *it is* the sin and error, the miss of the mark and mistakes, my fallen state which seeks to violate the Torah of the Supreme one and wander from the way and from the state of uprightness that dwells and lives, inhabits and resides, abides and is situated within and inside of me. For this reason, I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, nothing that is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable dwells or lives, inhabits or resides, abides or is situated within and inside of me, this is and exists as within and inside my flesh and mortal body, for the reason that the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable things I want and wish, prefer and aim, intend, will and desire to do are at my disposal and are present, at hand and are available, ready and lies before me, but nevertheless, I do not *have the ability to* thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and do *them*. For the reason that I do not do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable things that I want and wish, prefer and aim, intend, will and desire to do, but nevertheless, notwithstanding and on the contrary, the bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things that I do not want or wish, prefer or aim, intend, will or desire to do, these are what I habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, am continually concerned with and busy engaged in doing. And if I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this which I do not want or wish, prefer or aim, intend, will or desire, *it is* no longer, no more and no further I who thoroughly perform and accomplish, achieve and produce, bring about and result in, complete and acquire, fashion and do it, but nevertheless, notwithstanding and on the contrary, *it is* the sin and error, the miss of the mark and mistakes, my fallen state which seeks to violate the Torah of the Supreme one and wander from the way and from the state of uprightness that dwells and lives, inhabits and resides, abides and is situated within and inside of me. So then I find and discover, observe and recognise, detect and learn about, understand and come to know through enquiry and examination, thought and scrutiny, investigation and perception that the Law, the teachings and precepts, instructions and commandments of the Torah want and wish, prefer and aim, intend, will and desire to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable in me, yet concerning this, what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten are at my disposal and are present, at hand and are available, ready and lie before me. For this reason, I delight in and happily approve, rejoice in and am pleased with God's* Law, His teachings and precepts, instructions and commandments outlined in the Torah in accordance with and with regards to, in relation to and with respect to *my* inner man and inside nature. But nevertheless, I perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct my attention to and face, am aware of and see within and inside my bodies members, parts and limbs that another and different law and commandment, custom and rule, tradition and order, statue and ordinance that is waging war against and actively opposing the Law, the teachings and precepts, instructions and commandments of the Torah of my understanding and knowledge, judgement and reason, thoughts and opinions, feeling and desires, mind and insight, perceptions and apprehensions, inclinations and consciousness, and capturing and taking control of, subjecting and subduing me within and inside the law and commandment, custom and rule, tradition and order, statue and ordinance of sin and error, the miss of the mark and mistakes, the fallen state that violates the Torah of the Supreme one and wanders from the way and from the state of uprightness that is and exists within and inside my bodies members, parts and limbs.

16 (cont) - 23

7:22a From the placeholder $\overline{\Theta Y}$

The Torah of The Spirit

O what a miserable and wretched, distressed and afflicted man and human being I am! Who, which or what will draw and snatch, rescue and free, save and deliver, redeem and shield, keep and release, protect and guard me from out of the severe and acute danger that is in this fleshy and mortal body of death and demise?! Therefore *let there be* favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness to God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our Sovereign Master*, Yahushua* the Anointed Messiah*! So then and therefore, accordingly, consequently and these things being so, I indeed, truly and surely serve and act accordingly, am subject to and am directed by God's* Law, His teachings and precepts, instructions and commandments outlined in the Torah in my understanding and knowledge, judgement and reason, thoughts and opinions, feeling and desires, mind and insight, perceptions and apprehensions, inclinations and consciousness, but nevertheless, in the fleshy and mortal body *I serve and am subject to* a law and commandment, custom and rule, tradition and order, statue and ordinance of sin and error, the miss of the mark and mistakes, my fallen state that violates the Torah of the Supreme one and wanders from the way and from the state of uprightness • So now, at this present moment in time, no one, nobody and nothing is able to evaluate and separate, sunder and judge, condemn and sentence, pronounce doom or declare punishment to those in, by and with Messiah* Yahushua*. For the reason that the Law, the teachings and precepts, instructions and commandments of the Torah of the Spirit* of life and continued existence has freed and liberated, released and delivered you in, by and with Messiah* Yahushua*, separating you from the law and commandment, custom and rule, tradition and order, statue and ordinance of sin and error, the miss of the mark and mistakes, the fallen state that violates the Torah of the Supreme one and wanders from the way and from the state of uprightness and of death and demise, the separation of the soul from the Supreme One's presence. For regarding the inability and incapability, powerlessness and inadequateness of the Law, the teachings and precepts, instructions and commandments of the Torah, in that it was impotent as imposed through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the weakness and powerlessness, neediness and feebleness, limitation and poorness that is in, by and with the fleshy and carnal human nature, God*, having sent and dispatched, dismissed and appointed His Son* in, by and with the likeness

24 - 25

7:25a From the placeholder $\overline{\Theta\Omega}$
7:25b From the placeholder $\overline{KY}$
7:25c From the placeholder $\overline{IHY}$
7:25d From the placeholder $\overline{XPY}$
7:25e From the placeholder $\overline{\Theta Y}$

Chapter 8

1 - 3

8:1a From the placeholder $\overline{XP\Omega}$
8:1b From the placeholder $\overline{IHY}$
8:2a From the placeholder $\overline{\Pi N\Sigma}$
8:2b From the placeholder $\overline{XP\Omega}$
8:2c From the placeholder $\overline{IHY}$

8:3a From the placeholder $\overline{\Theta\Sigma}$
8:3b From the placeholder $\overline{\Theta N}$

and shape, figure and resemblance, correspondence and appearance of sinful and erroneous, wicked and impious human flesh, and about and concerning, regarding and on account of, because of and with respect to sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, He evaluated and separated, sundered and judged, condemned and sentenced, pronounced doom and declared punishment upon sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness in, by and with the fleshy and mortal body, so that, in order that and with the result that the righteous and just, upright and virtuous, faultless and guiltless, fair and approved, accepted and established acts and ordinances, commandments and requirements, laws and decrees, statues, deeds and regulations of the Law, the teachings and precepts, instructions and commandments of the Torah may be completed and fulfilled, accomplished, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effective, performed and obeyed as they should be in, by and with us, those who walk and behave, live, conduct and regulate their lives, works and actions not according to or with regards to, in relation to or with respect to the flesh and corrupt human nature, but nevertheless, notwithstanding and on the contrary, *those who walk and behave* according to and with regards to, in relation to and with respect to the Spirit*. For the reason that those who exist in accordance with and with regards to, in relation to and with respect to the flesh and corrupt human nature set their minds upon and think about, cherish and strive for, seek after and have regard for, ponder and dwell upon, contemplate and fix their attention upon the things of the flesh and corrupt human nature, but nevertheless, those *who exist* in accordance with and with regards to, in relation to and with respect to the Spirit* *set their minds upon and fix their attention on* the things of the Spirit*. For this reason, setting the mind upon and thinking about, cherishing and striving for, seeking after and having regard for, pondering and dwelling upon, contemplating and fixing attention upon the flesh and corrupt human nature *brings* death and demise, the separation of the soul from the Supreme One's presence, but nevertheless, setting the mind upon and thinking about, cherishing and striving for, seeking after and having regard for, pondering and dwelling upon, contemplating and fixing attention upon the Spirit* is life and continued existence, and is also peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation. For this reason and on this account, because of this and for this purpose, the mind that is set upon and thinks about, cherishes and strives for, seeks after and has regard for, ponders and dwells upon, contemplates and fixes its attention upon the flesh and corrupt human nature is enmity, animosity and hostile towards God*, hating Him and resenting Him, for the reason that it does not submit to or become ordered, arranged or governed, set or placed under the control of God's* Law, His teachings and precepts, instructions and commandments outlined in the Torah, for the reason that it is impossible and unable, incapable, powerless and is without the strength and might to do so. Also, those who are and exist in, by and with the flesh and corrupt human nature do not have the authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to please or flatter, win favour from, satisfy or gratify God*. But as it happens, none of you exist in, by or with the flesh and corrupt human nature, but nevertheless, notwithstanding and on the contrary, *you exist* in, by and with Spirit* if the Spirit* of God* does indeed dwell and live, inhabit and reside, abide and is situated within and inside all of you. But nevertheless, if someone does not have or hold, receive or acquire, own or possess the Spirit* of Messiah*, this is not of Him. Furthermore, if Messiah* is within and inside all of you, the mortal body and flesh is indeed, truly and surely dead and lifeless, deceased and inanimate through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, and the Spirit* is life and continued existence through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance. Moreover, if the Spirit* of Him Who raised and lifted up, awakened and restored Yahushua* from out of the dead and lifeless, deceased and inanimate, dwells and lives, inhabits and resides, abides and is situated within and inside of you all, He Who raised and lifted up, awakened and restored Messiah* from out of the dead and lifeless, deceased and inanimate will also restore and invigorate, produce, provide and give life and continued existence to your mortal bodies that are subject to death and demise through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His Spirit* that indwells and lives, inhabits and resides, abides and is situated within and inside all of you.

8:4a From the placeholder ΠΝΑ
8:5a From the placeholder ΠΝΑ
8:5b From the placeholder ΠΝΣ
8:6a From the placeholder ΠΝΣ
8:7a From the placeholder ΘΝ
8:7b From the placeholder ΘΥ
8:8a From the placeholder ΘΩ
8:9a From the placeholder ΠΝΙ
8:9b From the placeholder ΠΝΑ
8:9c From the placeholder ΘΥ
8:9d From the placeholder ΠΝΑ
8:9e From the placeholder ΧΡΥ
8:10a From the placeholder ΧΡΣ
8:10b From the placeholder ΠΝΑ
8:11a From the placeholder ΠΝΑ
8:11b From the placeholder ΙΗΝ
8:11c From the placeholder ΧΡΝ
8:11d From the placeholder ΠΝΣ

3 (cont) - 11

We Are Children of God

So then and therefore, accordingly, consequently and these things being so, brothers and fellow brethren, we are and do not exist as debtors or bound, under obligation or liable to the flesh and corrupt human nature, to live or to continue to exist in accordance with or with regards to, in relation to or with respect to the flesh and corrupt human nature, for the reason that if you live and continue to exist in accordance with and with regards to, in relation to and with respect to the flesh and corrupt human nature, you are about and inevitable to, determined and intended to, certain and expected to, shall and will die, having your soul separated from your body and from the Supreme One's presence, but nevertheless, if with the Spirit* you put the actions and practices, conditions and deceptions, works and habits of the fleshy and mortal body to death, condemning them and handing them over to be annihilated, exterminating and stopping them, you shall live and continue to exist. For this reason, as many as there are who are brought and led, guided and directed, conducted and educated with God's* Spirit*, these are and exist as sons and children of God*. For this reason, you did not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit a spirit* of slavery, servility and bondage that brings and results in fear and trembling, dread and alarm, fright, panic and intimidation, but nevertheless, notwithstanding and on the contrary, you received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a Spirit* of adoption as sons and children, in, by and with which we shout and exclaim, vociferate, call and cry out, "Abba*, Father*." The Spirit* Herself testifies and witnesses, confirms and affirms, shares and supports together with our Spirit* that concerning this, we are and exist as sons and children of God*, and if *we are* small children and offspring, then *we are* also inheritors who acquire, obtain and receive *the promises* of God*, and fellow and co-inheritors of Messiah*, if we in fact experience and undergo, receive and endure suffering and affliction so that, in order that and with the result that we may be given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty together. For this reason, I claim and reason, think and suppose, judge and deem, believe and consider, seem and am of the opinion, determine and evaluate, purpose and reckon, account and conclude that concerning this, the sufferings and afflictions, calamities and sorrows, grievances and misfortunes of the present time, age and season are not worthy and deserving, befitting, fitting and suitable to be compared or equivalent to the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty that is about and inevitable to, determined and intended to, certain and expected to, shall and will be revealed and disclosed, laid bare and shown, uncovered and manifested for and on behalf of us. For this reason, creation and all created things eagerly watch and anxiously expect, look for and wait with eager and persistent expectation and earnest and attentive desire to accept and

8:13a From the placeholder ΠΝΙ
8:14a From the placeholder ΘΥ
8:14b From the placeholder ΠΝΙ
8:14c From the placeholder ΘΣ
8:15a From the placeholder ΠΝΑ
8:15b From the placeholder ΠΝΑ
8:15c *Abba* is a Greek transliteration of the Aramaic of the same pronunciation, and means *Daddy*
8:15d From the placeholder ΠΗΡ
8:16a From the placeholder ΠΝΑ
8:16b From the placeholder ΠΝΙ
8:16c From the placeholder ΘΥ
8:17a From the placeholder ΧΥ

12 - 19

receive the revelation and disclosure, laying bare and displaying, uncovering and manifestation of the sons and children of God*, for the reason that creation and all created things were subjected and ordered, arranged and governed, set and placed under the control of futility and perverseness, frailty and depravity, worthlessness and vanity, emptiness and purposelessness, transitoriness and nonsense, not willingly or voluntarily, gladly or of its own accord, but nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him Who subjected and ordered, arranged and governed set and placed it under its power and control, upon the hope, the expectation, confidence and trust in the future prospect that concerning this, the creation and all other created things themselves will also be freed and liberated, released and delivered from the slavery, servility and bondage of corruption and destruction, moral depravity and death, decay and ruin, perdition and seduction *and will go* into the freedom and liberty, independence and relationship of the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of the small children and offspring of God*. For this reason, we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, the whole and entirety of creation and every individual and collective created thing sighs and groans, complains and mutters, grumbles, is discontent and suffers and undergoes the agony and pain of birth together up until now, at this very moment in time. And not merely alone or by itself, but nevertheless, notwithstanding and on the contrary, those who have and hold, acquire and receive, own and possess the Firstfruits of the Spirit*, we ourselves also sigh and groan, complain and mutter, grumble and are discontent within and inside ourselves, eagerly watching and anxiously expecting, looking for and awaiting the adoption as sons and children, the ransom and redemption, deliverance, release and liberation of our fleshy and mortal bodies. For this reason, we were delivered and preserved, saved and rescued by this hope, this expectation, confidence and trust in this future prospect. But nevertheless, hope and expectation, confidence and trust that is perceived and examined, mentally discerned and observed, discovered and understood, considered and contemplated, paid close attention to and noticed, directed attention, faced and seen does not exist as hope and expectation, confidence and trust, for the reason that which certain person hopes and expects for which or what he perceives and examines, mentally discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, sees and what he is aware of? However, if we hope and expect with confidence and trust for that which we do not perceive or examine, mentally discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct attention to or face, see or what we are aware of, we eagerly watch and anxiously expect, look for and await *for it* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience. And likewise and similarly, in this exact same and identical way, the Spirit* also lays hold of, grasps and obtains us, becoming united and co-operating with us, helping and aiding, supporting and assisting us in our weakness and frailty, feebleness and inadequacy, powerlessness, poorness and neediness, for the reason that we do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate how we ought to pray as we should or what is the right and proper, necessary and fitting, suitable and beneficial way to speak to the Supreme One, but nevertheless, notwithstanding and on the contrary, the Spirit* Herself appeals and makes intercession, enlightens and petitions, communes and converses on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for *us* with sighs and groans, complaints and mutterings, grumbling and discontent that is inexpressible and unutterable with human language and speech. And He who searches and fully examines, fathoms and investigates, inquires and seeks throughout hearts, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses sees and perceives, observes and witnesses, knows and experiences, recognises and respects, understands, comprehends and appreciates what the mind of the Spirit* sets itself on and what it thinks about, cherishes and strives for, seeks after and has regard for, ponders and dwells upon, contemplates and fixes it attention on, for concerning this, *the Spirit* appeals and makes intercession, enlightens and petitions, communes and converses on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the set-apart and cleansed ones according to and with regards to, in relation to and with respect to God*, and we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, God* Himself causes all individual and collective things to work, labour and cooperate together and join in unison for what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable for and on behalf of those who dearly love and welcome, entertain, look fondly upon and cherish God* with strong affection and highly esteem Him with great favour, goodwill and benevolence, are loyal to and greatly adore Him, those who are and exist as called, summoned and invited into a relationship according to and with regards to, in relation to and with respect to *His* deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation. For concerning this, those whom He had come to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise, He also set out, determined and decreed boundaries beforehand and in advance to have them be conformed to the same form and nature of the image and representation, form and likeness of His Son*, for and on behalf of Him to be and exist as the firstborn among many numerous and large amounts of brothers and sisters, and those whom He set out, determined and decreed boundaries for beforehand and in advance, these He also called, summoned and invited into a relationship, and those whom He called, summoned and invited into a relationship, these He also showed and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him, and those whom He showed and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him, these He also gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty.

8:19a From the placeholder ΘΥ
8:21a From the placeholder ΘΥ
8:23a From the placeholder ΠΝΣ
8:26a From the placeholder ΠΝΑ
8:26b From the placeholder ΠΝΑ
8:27a From the placeholder ΠΝΣ
8:27b From the placeholder ΘΝ
8:28a From the placeholder ΘΝ
8:28b From the placeholder ΘΣ
8:29a From the placeholder ΥΙΥ

19 (cont) - 30

God's Love

Then and therefore, accordingly, consequently and these things being so, what shall we say to such things? If God* is on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us, who, which or what is against and contrary to, opposite to, in conflict with and resistant against us? He did not even spare His own Son*, but nevertheless, notwithstanding and on the contrary, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed Him over on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of us, individually and collectively, how, in what manner or way will He not graciously and freely bestow, favourably grant and kindly give us all individual and collective things together with Him? Who, which or what will call in and summon charges and bring accusations, prosecute or institute proceedings against and contrary to, opposite to, in conflict with and resistant against those God* has called, summoned and invited into a relationship? God* is the

8:31a From the placeholder ΘΣ
8:32a From the placeholder ΥΙΥ
8:33a From the placeholder ΘΥ
8:33b From the placeholder ΘΣ

31 - 33

33 (cont) - 35

One Who shows and makes, renders and exhibits, pronounces and declares *people* to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with Him. Who is able to evaluate and separate, sunder and judge, condemn and sentence, pronounce doom and declare punishment at the same time except Messiah* Yahushua*, He who died, having His soul separated from His body and from the Supreme One's presence? But nevertheless, much more than that, He Who was also raised and lifted up, awakened and restored, elevated and resurrected, and He Who is and exists at the right hand of God*, He Who also appeals and makes intercession, enlightens and petitions, communes and converses on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us. Who, which or what will separate or divide, sunder or part, divorce or remove us from the brotherly love and affection, good will, esteem and benevolence of the Anointed Messiah*? Oppression or affliction, tribulation or distress, trouble, suffering pressure, or misery or trouble, inward anguish or discomfort, difficulty or anxiety, pursuits, persecution or harassment, or famine or hunger, or nakedness or lacking and destitute of clothes and garments, or danger, risk or peril, or sword or war, death or discord? Just as and exactly as it has been written and recorded, inscribed and composed,

8:34a From the placeholder $\overline{XP\Sigma}$
8:34b From the placeholder $\overline{IH\Sigma}$
8:34c From the placeholder $\overline{\Theta\Upsilon}$
8:35a From the placeholder $\overline{XPY}$

36

"On account of and for the reason of, because of, for the sake of and
with regards to You we are being put to death and killed,
condemned and annihilated, exterminated and slaughtered
the whole of the day and the entirety of the age;
we are claimed and reasoned, thought and supposed,
judged and deemed, believed and considered, seemed,
determined and evaluated, purposed and reckoned,
accounted and concluded to be as, like and similar to sheep
for slaughter and destruction, judgement and massacre." *

8:36a From *Psalm 44:22*

37 - 39

But nevertheless, notwithstanding and on the contrary, in, by and with all these individual and collective things we are more that and far beyond conquerors and victors, utterly defeating and being completely triumphant through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him Who has dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored us. For this reason, I have been persuaded and convinced to obey and listen to, comply with and have confidence and trust, reliance and dependence that concerning this, neither death, the separation of the soul from the body, nor life or continued existence, neither messengers and envoys, nor rulers or commanders, leaders or chiefs, princes or officials, neither what is stood present or here, at this moment time, nor what is about and inevitable to, determined and intended to, certain and expected to, shall and will come to be in the future, nor powers, authorities or anything with might and energy, right and ability, permission and freedom, force and influence, nor height or arrogance, conceit or pretension, nor depth, nor another creation or created thing will have the power or might, ability or capability, force or influence, authority or significance to separate or divide, sunder or part, divorce or remove us from the brotherly love and affection, good will, esteem and benevolence of God* that is in, by and with Messiah* Yahushua*, our Sovereign Master*.

8:39a From the placeholder $\overline{\Theta\Upsilon}$
8:39b From the placeholder $\overline{XP\Omega}$
8:39c From the placeholder $\overline{IHY}$
8:39d From the placeholder $\overline{K\Omega}$

Chapter 9

Mercy On the Gentiles

1 - 11

I speak and teach, maintain and affirm, direct and exhort, advise and point out the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth in, by and with Messiah*: I do not lie or deceive, purposefully mislead or intentionally create or preach falsehoods, myths or perverse ideas or fallacies; the conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly that is in, by and with the Set-Apart and Cleansed Spirit* testifies and witnesses, confirms and affirms, shares and supports me, for concerning this, my sorrow and pain, trouble and grief, suffering and distress, sadness and anxiety is and exists as great and intense, terrible and extensive, and I also *have* unceasing and continual, constant and endless pain and sorrow, mental distress and grief, suffering and intense anxiety in my heart, my circulation of life that controls my desires and feelings, affections and endeavours, wills and characters, passions and impulses, for the reason that I was wishing and praying, vowing and asking, beseeching and invocating the Supreme One that I myself would be and exist as accursed and dedicated to divine wrath, doomed to destruction without hope of being redeemed and become separated from the Anointed Messiah* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the brothers and fellow brethren, my relatives and countrymen, fellow citizens and kinsmen according to and with regards to, in relation to and with respect to the flesh, who are and exist as Yisra'elites*, to whom *belong* the adoption as sons, and the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, and the giving of the Law, the teaching and precepts, instructions and commandments of the Torah, and the service and ministry, and the promise and gracious pledge, offer and vow, to whom *belong* the forefathers and patriarchs, and from out of whom, according to and with regards to, in relation to and with respect to the flesh is the Anointed Messiah*, He Who is and exists as God* over, above and upon all individual and collective things, blessed and worthy to be praised for and on behalf of eternity, for the unbroken age and the perpetuity of time. Yes, truly this is a firm and reliable statement of truth! But nevertheless, it is not as if the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God* has failed or passed away, disappeared or perished, become invalid or lost its effect, fallen from its place or driven off course, for the reason that not everyone, individually and collectively, who comes from out of Yisra'el* do they *belong* to Yisra'el, nor do they all, individually and collectively, exist as children, family and offspring of Abraham for the fact that they are and exist as his seed and progeny, but nevertheless, notwithstanding and on the contrary, **"In, by and with Yitschaq* shall your seed and progeny be called and summoned, invited and named, addressed and chosen."** * It is and exists as this: it is not the children, family and offspring of the flesh who are the children, family and offspring of God*, but nevertheless, notwithstanding and on the contrary, *it is* the children, family and offspring of the promise and gracious pledge, offer and vow *who are* claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed, determined and evaluated, purposed and reckoned, accounted and concluded as seed and progeny, for the reason that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the promise and gracious pledge, offer and vow is this: **"In accordance with and with regards to, in relation to and with respect to this very opportune, favourable and suitable time, age and season, I shall come and arise, appear and show myself, and Sarah shall be and exist with a son, a male child."** * And not merely this alone, but nevertheless, notwithstanding and on the contrary, when Ribqah* also had and held, acquired and received, owned and possessed conception from out of one man, our forefather and patriarch Yitschaq, for the reason that they had not yet been born or begotten, come forth or become public knowledge, neither having habitually

9:1a From the placeholder $\overline{XP\Omega}$
9:1b From the placeholder $\overline{\Pi NI}$
9:3a From the placeholder $\overline{XPY}$
9:4a *Yisra'elites*, incorrectly known as *Israelites* and comes from the name *Yisra'el* which means *Those that strive with God*
9:5a From the placeholder $\overline{XP\Sigma}$
9:5b From the placeholder $\overline{\Theta\Sigma}$
9:6a From the placeholder $\overline{\Theta\Upsilon}$
9:6b *Yisra'el*, incorrectly known as *Israel* and means *Those that strive with God*
9:7a *Yitschaq*, incorrectly known as *Isaac* and means *He Laughs*
9:7b From *Genesis 21:12*
9:8a From the placeholder $\overline{\Theta\Upsilon}$
9:9a From *Genesis 18:10, 14*
9:10a *Ribqah*, incorrectly known as *Rebecca* and means *Ensnarer*

practiced or carried on, undertaken or accomplished, repeatedly performed or pursued, executed or observed, be continually concerned with or busy engaged in doing something that is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, or what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten, so that, in order that and with the result that the deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation of God* according to and with regards to, in relation to and with respect to selection and choice, free will and election might remain and abide, endure and live, last and persist, stay, continue on and never perish, not from out of works or businesses, employments or undertakings, acts or deeds, tasks or labours, but nevertheless, notwithstanding and on the contrary, from out of He Who calls and summons, invites, names and addresses, it was said and taught concerning this, **"The *nation of the* older and greater, first and most prominent one will serve and obey, submit to and will be controlled by the *nation of the* younger and lesser, last and least prominent one,"** * just as and exactly as it has been written and recorded, inscribed and composed, **"The *nation* of Ya'qob* I have dearly loved and welcomed, entertained, looked fondly upon and cherished with strong affection, highly esteemed with great favour, goodwill and benevolence, been loyal to and have greatly adored, but nevertheless, the *nation* of Esau* I have hated and despised, abhorred, rejected and detested."** * Then and therefore, accordingly, consequently and these things being so, what will we say? Is there not unrighteousness and wickedness, wrongdoing, transgression and injustice with the judgement of God*? May it never come to be or exist, arise or appear! For this reason He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Moshe, **"I shall show mercy, pity and compassion on whoever I may show mercy, pity and compassion, and I shall have sympathy and actively desire to remove the misery of whoever I may have sympathy and actively desire to remove *their* misery."*** So then and therefore, accordingly, consequently and these things being so, it is not the running or rushing, hastening or progressing, advancing or striving, exertion or behaviour, neither is it the want or wish, preference or aim, intension, will or desire, but nevertheless, notwithstanding and on the contrary, it is the mercy, pity and compassion of God*. As confirmation, the Scripture that has been written, composed and recorded says and teaches, maintains and affirms, directs and exhorts, advises and points out to Par'oh concerning this, **"For and on behalf of this same reason, I have raised you up and allowed you to continue to exist in history, so that in this manner and way, I may demonstrate and manifest, show and display, verify and indicate, declare and give signs of My power and might, ability and capability, force and influence, authority and significance, miracles and wonders through you, so that in this manner and way, My name and title, character and person, reputation and authority may be proclaimed and announced, certified and made known, declared and published, reported and noticed within all of the earth and land, ground and inhabited regions, individually and collectively."** * So then and therefore, accordingly, consequently and these things being so, He has mercy, pity and compassion on whoever He wants or wishes, prefers or aims, intends, wills or desires, but nevertheless, He hardens, stiffens and causes the stubbornness of whoever He wants or wishes, prefers or aims, intends, wills or desires. Then and therefore, accordingly, consequently and these things being so, you will probably say to me, "Then and therefore, accordingly, consequently and these things being so, why does He still find fault and place blame, accuse and reproach? For the reason that who has stood upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised against and resistant to, has opposed, withstood or refused to yield to His plan and intention, loving desire and want, affectionate will and wish, deliberate choice, purpose and preference?" O man and human being, who, which or what are you and do you exist as that you can answer back or reply against, condemn or reject, grumble or contradict, argue or dispute with God* in this manner and way, thus and so: **"Won't the figure, container and thing that is formed and fashioned, shaped, made and moulded say to the One who formed and fashioned, shaped, made and moulded it, 'Why are you making and creating, forming and producing, appointing and ordaining, preparing and constituting, manufacturing, accomplishing and establishing me?' "** * Or does the potter of the clay not have or hold, acquire or receive, own or possess the power and might, ability and capability, force and influence, authority and significance to make and create, form and produce, bring about and appointed, ordain and prepare, constitute and manufacture, accomplish and establish one vessel, pot and object from out of the same mixture and lump, dough and batch that is indeed, truly and surely for and on behalf of honour and esteem, value, recognition and respect, and one for and on behalf of dishonour and disgrace, shame and ignominy, confusion and disappointment, common and ordinary use? Furthermore, what if God* wanted and wished, preferred and aimed, intended, willed and desired to demonstrate and manifest, show and display, verify and indicate, declare and give signs of *His* wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation, and to also make known and declare, reveal and communicate, tell and give recognition, impart and confirm, impress and proclaim His power and might, ability and capability, force and influence, authority and significance, competence and excellence, so in, by and with much and large degrees and amounts of patience and endurance, forbearance and perseverance, steadfastness and restraint He brings and bears, endures and expresses, upholds and carries, sustains and establishes, leads and presents, produces and directs vessels, pots and objects of wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation that had been ordered and arranged, perfected and completed, equipped and prepared, rendered and put in order, setup and created, established and made for and on behalf of complete and utter destruction and ruin, waste, obliteration and annihilation, and so that, in order that and with the result that the richness and fullness, abundance and plenitude, pre-eminence and wealth of His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty might be made known and declared, revealed and communicated, told and given recognition, imparted and confirmed, impressed and proclaimed upon vessels, pots and objects of mercy, pity and compassion, which and what He had set out, determined and decreed boundaries beforehand and in advance for and on behalf of glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty - even those of us He also called and summoned, invited, named and addressed, not from out of Yahuwdea* merely or by itself, but nevertheless, notwithstanding and on the contrary, also from out of the Gentile nations and races? As, like and similar to what He also said and taught, maintained and affirmed, directed and exhorted, advised and pointed out in, by and with Hoshea*,

9:11a From the placeholder ΘΥ

9:12a From *Genesis 25:23*. Addition of *nation* in this citation is because the full citation from *Genesis 25:23* is: *Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger*. Paul is referring to the two nations: *Ya'qob*, which became *Yisra'el*, and the nation that came from *Esau*

9:13a *Ya'qob*, incorrectly known as *Jacob* and means *Holder Of The Heel*

9:13b *Esau*, the oldest of the two twins and first son of *Yitschaq*. See his story in *Genesis 25:19-28:9*

9:13c From *Mal'akiy*(*Malachi*) *1:2-3. Nation* added because of same reason above. Referring to the two nations, not the two persons

9:14a From the placeholder ΘΩ

9:15a From *Exodus 33:19*

9:16a From the placeholder ΘΥ

9:17a From *Exodus 9:16*

9:20a From the placeholder ΘΩ

9:20b From *Yasha'Yahu 45:9*

9:22a From the placeholder ΘΣ

9:24a *Yahuwdea*, incorrectly known as *Judea* and means *Those Who Belong To Yahuweh*

9:25a *Hoshea*, incorrectly known as *Hosea* and means *Salvation*

11 (cont) - 25

26

"Those who are not My people, family or relatives I shall call and summon,
invite and choose, address and name as 'My people, family and relatives,'
and those who are not dearly loved and welcomed,
entertained and looked fondly upon, cherished with strong affection
and highly esteemed with great favour, goodwill and benevolence,
loyal and greatly adored *I shall call* 'dearly loved and welcomed,
entertained and looked fondly upon, cherished with strong affection

26 (cont)

and highly esteemed with great favour,
goodwill and benevolence, loyal and greatly adored.'"
"And it shall be and exist that within and inside the place and location,
district, territory and region wherever they shall be called and summoned,
invited and chosen, addressed and named as 'Not my people, family and relatives,'
there, in that place they shall be called and summoned,
invited and chosen, addressed and named as 'Sons and children
of the living and existing, active and effective God*." *

9:26a From the placeholder ΘΥ
9:26b From *Hoshea 2:23, 1:10*

Moreover Yasha'Yahu* shouts and exclaims, vociferates, calls and cries out on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Yisra'el, **"Though the total number and sum of the sons and children of Yisra'el may be and exist as the sand of the sea, the remnant shall be delivered and preserved, saved and rescued, for the reason that Yahuweh* shall make and create, form and produce, bring about and appoint, ordain and prepare, constitute and manufacture, accomplish and establish a completely and entirely fulfilled and accomplished, achieved and contributed, carried out and reached, rendered and performed, executed and perfected, made and effected, produced, brought about and established abrupt end, shortening and limiting the time that is upon the earth and ground, land and inhabited regions, as the word and saying, message and statement, declaration and thought, instruction and teaching, mandate and matter has decreed." *** And just as and exactly as Yasha'Yahu had said beforehand and in advance, declared and predicted, announced and mentioned previous to the time when it happened, **"If Yahuweh* Tsaba'ah*, the Master of Hosts, had never left us any surviving seed or progeny, we might have come to be and exist, arise and appear as Sodom*, and we might have been liked or compared, or made similar or equal to 'Amorah*, imitating and resembling them." *** Then and therefore, accordingly, consequently and these things being so, what will we say? That concerning this, the Gentile nations and races who did not eagerly pursue or endeavour to acquire, earnestly seek after or desire to obtain righteousness and validation, acceptance and vindication, uprightness, justice and acquittance took hold of and seized, apprehended and obtained, gained and possessed, grasped and won, attained and received this righteousness and validation, acceptance and vindication, uprightness, justice and acquittance, that being the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance that is from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, but to the contrary, Yisra'el, eagerly pursing and endeavouring to acquire, earnestly seeking after and desiring to be committed to a law and commandment, rule and order, statue and ordinance of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance, did not arrive or attain, achieve or succeed at reaching into that law and commandment, rule and order, statue and ordinance. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason? For concerning this, it was not *eagerly pursued* from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, but nevertheless, notwithstanding and on the contrary, *it was pursued* as if it was like and similar to being a matter of works and businesses, employments and undertakings, acts and deeds, tasks and labours. They have stumbled and fallen over, struck and beaten against the stumbling stone and obstacle that hinders and causes people to fall over, just as and exactly as it has been written and recorded, inscribed and composed,

9:28a From the placeholder ΚΣ
9:27-28a From *Yasha'Yahu 10:22-23*
9:29a From the placeholder ΚΣ
9:29b *Tsaba'ah*, a Hebrew title meaning *Master of armies*, someone with *Power*, *Dominion* and who is *Ruler of All*
9:29c *Sodom* means *Place of Burning*. See *Genesis 18:16-19:29*
9:29d *'Amorah*, incorrectly known as *Gomorrah* and means *Place of Submersion*. See *Genesis 18:16-19:29*
9:29e From *Yasha'Yahu 1:9*

27 - 32

33

"Behold, look and see! Within Tsiyown* I am setting and placing,
standing and establishing, appointing and ordaining, fixing and providing,
designating and assigning a stumbling stone and obstacle that hinders
and causes people to fall over, and a rock and steady cliff of offense and entrapment,
enticement and impediment that snares and causes people to fail,
and he or she who trusts and relies, obeys and places confidence,
certainty and guarantee, assurance and dependence upon Him will
never be ashamed or embarrassed, humiliated or disappointed,
disillusioned or dishonoured, disgraced or confounded." *

9:33a *Tsiyown*, incorrectly known as *Zion* and means *Dry Land*
9:33b From *Yasha'Yahu 28:16*

Chapter 10

Messiah is the Goal

1 - 6

Indeed, truly and surely, brothers and fellow brethren, the good will and kindly intent, benevolence and delight, desire and satisfaction, good pleasure and gracious purpose, wish and decree of my heart, my circulation of life that controls my desires and feelings, affections and endeavours, wills and characters, passions and impulses, and the prayer and request, petition and plea, entreaty and intercession towards God* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for them is for and on behalf of their deliverance and preservation, salvation and rescue, for the reason that I testify and witness, share, confirm and affirm for them that concerning this, they have and hold, acquire and receive, own and possess a jealousy, zeal and ardour for God*, but nevertheless, notwithstanding and on the contrary, it is not in accordance with or with regards to, in relation to or with respect to precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight. For this reason, not knowing or recognising, understanding or being aware of the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God*, and therefore erring and being clueless, ignorant and lacking information regarding it, and seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find the means to stand their own individual righteousness and validation, acceptance and vindication, uprightness, justice and acquittance as upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, they did not submit to or become ordered, arranged or governed, set or placed under the control of the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God*. For this reason, Messiah* is the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of law and commandment, rule and order, statue and ordinance for and on behalf of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance to everyone, individually and collectively, who trusts and relies, obeys and places confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. For this reason, Moshe writes and inscribes, records and composes about the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance that is from out of the Law, the teachings and precepts, instructions and commandments of the Torah, that concerning this, **"The man or human being who does and performs, accomplishes and executes, practises and brings about, undertakes, keeps and carries out, constructs and establishes them will stay alive and breathe, be effective and active, blessed and endless, conduct and behave in, by and with them," *** as well as the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance that is from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, he, *Moshe*, says and teaches, maintains and affirms, directs and exhorts, advises and points out in this manner and way, thus and so, **"You may never say within or inside your heart, your circulation of life**

10:1a From the placeholder ΘΝ
10:2a From the placeholder ΘΥ
10:3a From the placeholder ΘΥ
10:3b From the placeholder ΘΥ
10:4a From the placeholder ΧΡΣ
10:5a From *Leviticus 18:5*

that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, 'Who, Which or What will rise and ascend, go up and enter into heaven, the abode of the Supreme One?'"* (This is and exists to bring, draw and lead Messiah* down) or **"Who, Which or What will come down or descend, go or be brought down into the abyss, the bottomless pit?"** * (This is and exist to bring and lead, carry and take Messiah* up from out of the dead and lifeless, deceased and inanimate). But nevertheless, notwithstanding and on the contrary, who, which or what says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"The word and saying, statement and message, proclamation and subject matter is near, imminent and close to you, existing within and inside your mouth, and is also within and inside your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses"** * This is and exists as the word and saying, statement and message, proclamation and subject matter of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* which and what we announce and declare, publicly pronounce and publish, openly preach and teach, that concerning this, if you may publicly promise and assert, profess and announce, confess and declare, confess and openly acknowledge, bear witness and praise the Upright* Messiah* Yahushua* in, by and with your mouth, and trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One* in, by and with your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, that concerning this, God* raised and lifted up, awakened and restored Him from out of the dead and lifeless, deceased and inanimate, all of you shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. For this reason, within the heart, the circulation that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses, one trusts and relies, obeys and places confidence, certainty and guarantee, assurance and dependence for and on behalf of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance, and with the mouth one publicly professes and confesses, declares and openly acknowledges, bears witness and states, admits and agrees for and on behalf of deliverance and preservation, salvation and rescue. Affirming and confirming this, the Scripture that has been written, composed and recorded says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"Everyone, individually and collectively, who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence upon Him will never be ashamed or embarrassed, humiliated or disappointed, disillusions or dishonoured, disgraced or confounded."** * For this reason, there is and exists no difference or distinction, separation or division between both the Yahuwdean and the Greek, for the reason that He Himself is Sovereign Master* of everyone, individually and collectively, bestowing riches, graciously giving and abundantly granting wealth to everyone who invokes and appeals to, summons and calls upon Him, individually and collectively, for the reason that **"Everyone, individually and collectively, who may invoke and appeal to, summon and call upon the name and title, character and person, reputation and authority of Yahuweh*, will be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation."** * Then and therefore, accordingly, consequently and these things being so, how, in what way or manner, may they invoke or appeal, summon or call for He Whom they have not trusted or relied, obeyed or placed confidence, certainty and guarantee, assurance and dependence in? And how, in what way or many, may they trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in He Whom they have never heard or attended to, considered or understood, comprehended or perceived, paid attention to or listened to? And how, in what manner or way, will they hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to this information without and separate from, independent of and apart from *someone* announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching *about Him*? And how, in what manner or way may they announce and declare, publicly pronounce and publish, openly preach and teach except if they may be sent and dismissed, dispatched, ordered and commissioned? Just as and exactly as it has been written and inscribed, recorded and composed concerning this, **"How beautiful, lovely and attractive are the feet of those who declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration of good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable things!"** * But nevertheless, notwithstanding and on the contrary, everyone, individually and collectively, has not submitted or become ordered, arranged or governed, set or placed under the control of the good news, glad tiding and message, proclamation and victorious declaration, just as and exactly as it has been written and inscribed, recorded and composed in, by and with Yasha'Yahu, **"Yahuweh*, who, which or what has trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in our report and message, news and account?"** * So then, the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One comes* from out of hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the report and message, news and account, and hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the report and message, news and account through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the word and saying, statement and message, proclamation and subject matter of Messiah*. But nevertheless, notwithstanding and on the contrary, I say and teach, maintain and affirm, direct and exhort, advise and point out, *have* they never, ever heard and attended to, considered and understood, comprehended and perceive, paid attention to and listened to *it*? Rather, and on the contrary, they certainly have, **"Their sound, tone and voice has gone and departed, proceeded and passed, been issued and has come into every individual and collective part of the earth and ground, land and inhabited regions, and their words and sayings, statements and messages, proclamations and subject matters to the ends, boundaries and limits of the inhabited world, throughout all of humanity."** * But nevertheless, notwithstanding and on the contrary, *has* Yisra'el never, ever known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised *it*? Firstly and chiefly, principally and most importantly, Moshe says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"I will make and arouse, provoke and incite *you* to be jealous and zealous for *those that are* not yet a nation and race; I will make and arouse, provoke and incite you to be angry, irritant and to have resentment upon a nation and race that is devoid of understanding and unable to reason, foolish and senseless, witless and unintelligible, inconceivable, unintelligent and dull."** * Then Yasha'Yahu is bold and courageous enough and dares even more to say and teach, maintain and affirm, direct and exhort, advise and point out, **"I was found and discovered, observed and recognised, detected and learned about, understood and came to be known through enquiry and examination, thought and scrutiny, investigation and perception in, by and with those who did not seek after or wish for, want or demand, endeavour to obtain or strive for, look for or desire to find Me; I came to be and exist, arise and appear as completely visible and radiant, exposed to the eyes and viewable, clearly**

6 (cont) - 20

10:6a From *Deuteronomy 30:12*
10:6b From the placeholder $\overline{XN}$
10:7a From *Deuteronomy 30:13*
10:7b From the placeholder $\overline{XN}$
10:8a From *Deuteronomy 30:14*
10:9a From the placeholder $\overline{KN}$
10:9b From the placeholder $\overline{XPN}$
10:9c From the placeholder $\overline{IHN}$
10:9d From the placeholder $\overline{\Theta\Sigma}$
10:11a From *Yasha'Yahu 28:16*
10:12a From the placeholder $\overline{K\Sigma}$
10:13a From the placeholder $\overline{KY}$
10:13b From *Yahu'el* (*Joel*) 2:32
10:15a From *Yasha'Yahu 52:7*
10:16a From the placeholder $\overline{KE}$
10:16b From *Yasha'Yahu 53:1*
10:17a From the placeholder $\overline{XPY}$
10:18a From *Psalm 19:4*
10:19a From *Deuteronomy 32:21*

20 (cont) - 21

shining and revealed, exhibited and disclosed, manifested and clearly seen, known and illuminated, recognised and totally apparent to those who did not ask after or desire to know, demand or question, enquire or examine, interrogate, beg or request for Me." * But nevertheless, to Yisra'el's advantage He says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"The whole of the day and the entirety of the age and season I stretched, spread and extended out my hands to the advantage of a disobedient and untrustworthy, incompliant, rejecting and contradictory, obstinate and stubborn, denying, disagreeable and opposable people, family and kin."** *

10:20a From *Yasha'Yahu 65:1*

10:21a From *Yasha'Yahu 65:2*

Chapter 11

The Gentiles Are Grafted In

Then and therefore, accordingly, consequently and these things being so, I say and teach, maintain and affirm, direct and exhort, advise and point out, has God* not shoved off and pushed aside, driven away and rejected, repudiated, refused to listen to and repelled His inheritors, those who acquire, obtain and receive *the promise*, those whom He had come to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise? May it never come to be or exist, arise or appear! For the reason that I myself also exist as an Yisra'elite*, from out of the seed and progeny of Abraham, of the tribe and clan of Binyamiyn*, **"God* has not shoved off or pushed aside, driven away or rejected, repudiated, refused to listen to or repelled His people, family and kin,"** * those whom He had come to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise, or do you not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what the Scripture that has been written, recorded and composed says and teaches, maintains and affirms, directs and exhorts, advises and points out concerning 'EliYah*, as, like and similar to the way he appeals and intercedes, enlightens and petitions, communes and converses with God* against and contrary to, opposite to, in conflict with and how he resists against Yisra'el, **"Yahuweh*, they have put Your prophets to death, the men and women who made You known by declaring Your thoughts in the presence of mankind, and have killed them, condemned and annihilated, exterminated and slaughtered them; they have destroyed and demolished, torn down and overthrown Your sacrificial altars, and I am left alone and by myself, the last one remaining and who still survives, and yet they seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to take away my soul."** * But nevertheless, notwithstanding and on the contrary, what did the divine message and statement, answer and revelation, direction and decree, oracle and reply, response and proclamation say and teach, maintain and affirm, direct and exhort, advise and point out to him? **"I have left behind, set aside and reserved for Myself seven thousand men and other human beings who, which and what have not bent or bowed the knee to Lord-Ba'al*."** * Then and therefore, accordingly, consequently and these things being so, in this manner and way, thus and so, also, in, by and with the present time, age and season, a remnant and small number of survivors have come to be and exist, arise and appear in accordance with and with regards to, in relation to and with respect to the selection and choice, free will and election of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness. Furthermore, if it is by favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, it is not from out of works or business, employments or undertakings, acts or deeds, tasks or labours, otherwise by favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness would no longer, no more and no further come to be or exist, arise or appear as by favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness. What then and therefore, accordingly, consequently and these things being so? Yisra'el has not attained or obtained, found or received, achieved or reached this thing that it was diligently seeking and striving after, craving and wishing, desiring and demanding, requiring and enquiring to find, but nevertheless, the elect and select who have free will and choice attained and obtained, found and received, achieved and reached it, and the rest of those remaining were calloused and dulled, covered and coagulated, thickened and closed, just as and exactly as it has been written and inscribed, recorded and composed,

11:1a From the placeholder *ΘΣ*

11:1b *Yisra'elite*, incorrectly known as *Israelite* and comes from *Yisra'el* meaning *Those that strive with God*
11:1c *Binyamiyn*, incorrectly known as *Benjamin*, and means *Son Of Good Fortune*
11:2a From the placeholder *ΘΣ*
11:2b From *Psalm 94:14*

11:2c *'EliYah*, incorrectly known as *Elijah* and means *Yahuweh is God*. See his story *in 1 Kings 17:1 - 2 Kings 2:12*
11:2d From the placeholder *ΘΩ*
11:3a From the placeholder *KE*

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11:3b From *1 Kings 19:10, 14*

11:4a *Lord-Baal*, the Canaanite title of *Shatan*, from which we derive our word *Lord* from. Therefore *the LORD* is one of the titles in reference to Satan
11:4b From *1 Kings 19:18*

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"God* Himself gave and granted, supplied and furnished,
bestowed and delivered, committed and permitted,
extended and presented a spirit of stupor and slumber,
dullness and silence, bewilderment and sluggishness to them;
eyes that do not have the ability to perceive or examine,
mentally discern or observe, discover or understand,
consider or contemplate, pay close attention or notice,
direct attention or face, be aware or see,
and ears that do not have the ability to hear or attend,
consider or understand, comprehend or perceive,
pay attention or listen, up until this very day, age and season." *

11:8a From the placeholder *ΘΣ*

11:8b From *Yasha'Yahu 29:10* and *Deuteronomy 29:4*

And David also says and teaches, maintains and affirms, directs and exhorts, advises and points out,

9 - 10

"Let their table come to be and exist, arise and appear into a snare and trap,
pitfall and noose, and also into a net and instrument of control,
ruin and destruction, and into an offense and entrapment,
enticement and impediment that snares and causes people to fail,
and also into a retribution and recompense, reward and requital for them;
let their eyes be darkened, obscured and deprived of light and illumination,
so that they are not able to perceive or examine, mentally discern or observe,
discover or understand, consider or contemplate, pay close attention or notice,
direct attention or face, be aware or see, and so their back may be bent
and overwhelmed, bowed and oppressed, afflicted and doubled up
through the means of and on the grounds of, on account of and for the reason of,
on the basis of and because of all individual and collective things *they have done*." *

11:10a From *Psalm 69:22-23*

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Then and therefore, accordingly, consequently and these things being so, *do* I say and teach, maintain and affirm, direct and exhort, advise and point out: have they not stumbled and erred, tripped up and failed, made mistakes and blunders so that, in order that and with the result that they may fall down and tumble, collapse and be ruined, be destroyed and invalidated, plunge from their high position and become inadequate, perish and pass away, be lost and disappear? May it never come to be or exist, arise, appear or originate! But nevertheless, notwithstanding and on the contrary, through the sins of their fallen state, their errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and lapses from the Torah of the Supreme One, deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation *has come* to the gentile nations and races for and on behalf of making and arousing, provoking and inciting them to jealousy and envy, zeal

and emulation. Now, if the sins of their fallen state, their errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and lapses from the Torah of the Supreme One *brings* riches and abundance, wealth and graciousness for the world and cosmos, the entire realm of man, and their defeat and failure, diminution and fault, loss and degradation *brings* riches and abundance, wealth and graciousness for the Gentile nations and races, how much more to a greater and larger degree will the fullness and completion, fruition and totality, entirety and full measure of their inclusion be! At this moment I am saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing to you, the gentile nations and races: then and therefore, accordingly, consequently and these things being so, as long as and for the time that I am and exist as a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of the Supreme One of the gentile nations and races, I give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to my service and ministry, if somehow and in some way I may make and arouse, provoke and incite my *countrymen according to* the flesh to jealousy and envy, zeal and emulation, and so I will deliver and preserve, save and rescue some from out of them, for the reason that if their casting off and rejection, loss and repudiation *bring* the reconciliation and change of the world and cosmos, the entire realm of man, from enemies to close, personal friends *of the Supreme One*, what will *their* acceptance and drawing, receiving and retaking *into a relationship bring* except life and continued existence from out of dead and lifelessness, deceased and inanimateness? Moreover, if the Firstfruits are set-apart and cleansed, then so is the mixture and lump, dough and batch, and also the root, origin and source, and also the branches and shoots. However, if some of the branches and shoots were broken and fractured, and you, though you are and exist as a wild olive branch and shoot, were inserted and grafted within and amongst them, and you came to be and exist as partners and companions, fellows and friends, associates and relations in the nourishment and rich quality, great value and blessing of the olive tree, so do not brag, boast or glorify against or contrary to, opposite to, in conflict with or be resistant against the branches and shoots, but nevertheless, if you do brag, boast and glorify, it is not you who carry or bear, lift or take up, support or endure, raise up or provide for the root, origin and source, but nevertheless, notwithstanding and on the contrary, it is the root, origin and source *that supports* you! Then and therefore, accordingly, consequently and these things being so, you shall say, "Branches and shoots were broken and fractured so that, in order that and with the result that I may be inserted and grafted in." *This is* good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable: they were broken and fractured due to unfaithfulness and incredulousness, unbelief and untrustworthiness, betrayal and unreliability, disobedience, refusal to comply and treachery, but nevertheless, you have stood upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised in the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. Yet do not set your minds upon or think

11 (cont) - 26

about, cherish or strive for, seek after or have regard for, ponder or dwell upon, contemplate or fix your attention upon your supposed uplifted influence, rank and honour, exalted and raised status, but nevertheless, notwithstanding and on the contrary, fear and be afraid, tremble and be alarmed, frightened and intimidated, revere and be in awe, for the reason that if God* did not spare, avoid or refrain *from breaking* the branches and shoots that are in accordance with and with regards to, in relation to and with respect to their natural state, neither will He possibly spare, avoid or refrain *from breaking* you! Then and therefore, accordingly, consequently and these things being so, see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate the kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness, and also the severity and sternness, harshness and abruptness, conscientiousness and strictness, sharpness and unalterableness, exactness and hardness of God*: indeed, truly and surely, severity and sternness, harshness and abruptness, conscientiousness and strictness, sharpness and unalterableness, exactness and hardness upon those who have fallen down and tumbled, collapsed and become ruined, destroyed and invalidated, plunged from their high position and become inadequate, perished and have passed away, become lost and have disappeared, but nevertheless, God's* kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness is upon you, on the condition that you may remain and continue, keep on and endure, last and live on in the kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness, otherwise you shall be broken and become fractured also. But nevertheless, even them, on the condition that they may not remain or continue, keep on or endure, last or live on in their unfaithfulness and incredulousness, unbelief and untrustworthiness, betrayal and unreliability, disobedience, refusal to comply and treachery, they shall be inserted and grafted in, for the reason that God* is and exists as powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to insert and graft them in again, anew and once more. For this reason, if you were broken, cut and removed from out of that which is the wild olive tree in accordance with and with regards to, in relation to and with respect to its natural state, and contrary to nature you were inserted and grafted into a cultivated olive tree, how much more to a greater and larger degree will these, the *branches that are from the cultivated olive tree* according to and with regards to, in relation to and with respect to their natural state, be inserted and grated into their own olive tree? For this reason, I do not want or wish, prefer or aim, intend, will or desire for you to not know or recognise, understand or not be aware of this, and therefore err and be clueless, ignorant and lack the information, brothers and fellow brethren, regarding this secret and mystery, so that, in order that and with the result that you may not be or exist as thinking yourselves to be wise and intelligent, sensible and understanding, thoughtful and prudent, for concerning this, a temporary and transient, passing and interim obscurity and dullness, partial blindness and cloud, obstruction and block, darkness, dimmed and thickened callus has come to be and existed, arisen and appeared for Yisra'el, up until the fullness and completion, fruition and totality, entirety and full measure of the gentile nations and races may come and enter in, and in this manner and way, thus and so, all of Yisra'el, individually and collectively, shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, just as and exactly as it has been written and inscribed, recorded and composed,

11:21a From the placeholder ΘΣ

11:22a From the placeholder ΘΥ

11:22b From the placeholder ΘΥ

11:23a From the placeholder ΘΣ

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"The Saviour and Deliverer, Rescuer and The One Who Draws and
Snatches people from danger will come, arise and appear here
from out of Tsiyown; He will turn away and stop, refuse and reject,
send away and remove, repudiate and divert, turn aside and avert
ungodliness and irreverence, impiety, profaneness and disloyalty
from Ya'qob, setting them apart;
And this is the covenant and agreement, treaty and testament,
disposition and arrangement, compact and contract from Me to them,
at the time when I may take away and remove, carry off and eliminate
their sins and errors, misses of the mark and mistakes,
their violations of My Law and their wandering from
the Way and from the state of uprightness." *

11:27a From *Yasha'Yahu 59:20-1* and *27:9*

Indeed, truly and surely, in accordance with and with regards to, in relation to and with respect to the good news, glad tiding and message, proclamation and victorious declaration, *they are* hostile enemies and odious adversaries through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you, but nevertheless, in accordance with and with regards to, in relation to and with respect to the selection and choice, free will and election, *they are* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, loyally and greatly adored through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the forefathers and patriarchs, for the reason that the free and gracious gifts and presents, and the calling and designation, summoning and invitation of God* *are* unchangeable and inflexible, never taken back and never regretted. For this reason, just as and like you then, at that time, refused to trust and rely upon, comply with obey God*, but nevertheless now, at this present time, you were shown mercy, pity and compassion through their obstinate opposition and rejection, stubborn rebellion and disobedience, so in this manner and way, thus and as follows, these also have now, at this present time refused to trust and rely upon, comply with and obey *Him* so that, in order that and with the result that in the mercy, pity and compassion you received and that belongs to you, they also may be shown mercy, pity and compassion. For this reason, all individual and collective things have been enclosed and shut up, integrated and surrounded, encircled, imprisoned and locked up by God* for and on behalf of obstinate opposition and rejection, stubborn rebellion and disobedience, so that, in order that and with the result that He may show mercy, pity and compassion on everyone, individually and collectively. O, the depths and extremity, greatness and immensity of the riches and wealth, abundance and excellence, and wisdom and intelligence, and precise and correct knowledge, perception and discernment, intellectual understanding and insight of God*! How unsearchable and unfathomable, incomprehensible and inscrutable *are* His verdicts and judgements, decisions and evaluations, condemnations and punishments, determinations and assessments, legal decrees and sentences, and *how* unsearchable and inscrutable, incomprehensible and untraceable, undetectable and immeasurable, infinite and unfathomable *are* His ways and courses, conducts and manners of life! For this reason,

11:29a From the placeholder ΘΥ
11:30a From the placeholder ΘΩ

28 - 33

11:33a From the placeholder ΘΥ

34 - 35

"Who, which or what has known or understood, perceived or realised,
noticed or discerned, discovered or observed, experienced or ascertained,
learned or distinguished, judged or thought, comprehended,
acknowledged or recognised the understanding and knowledge,
judgement and reason, thoughts and opinions, feeling and desires,
mind and insight, perceptions and apprehensions,
inclinations and consciousness of Yahuweh*;
or who, which or what came to be or exist,
arise or appear as His counsellor or adviser; *
Or who, which or what has given and granted,
supplied and furnished, bestowed and delivered,
committed and permitted, extended and presented
something to Him beforehand and in advance,
and so he will be repaid and rendered,
returned and paid back again? *

11:34a From the placeholder *KY*
11:34b From *Yasha'Yahu 40:13*
11:35a From *Yowb 35:7* and *41:11*

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For concerning this, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him, and from out of Him, and for and on behalf of Him *are* all individual and collective things. To Him be the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty for and on behalf of eternity, for the unbroken age and the perpetuity of time. Yes, truly this is a firm and reliable statement of truth!

Chapter 12

Gifts From God

Then and therefore, accordingly, consequently and these things being so, I exhort and encourage, admonish and console, comfort and give solace to you, brothers and fellow brethren, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the compassion and mercy, pity and sympathy of God*, to present and show, bring and place, set and submit, ready and provide, furnish and offer, yield and dedicate, send and stand your mortal and fleshy bodies upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised as a living and existing sacrifice, set-apart and cleansed, and well-pleasing and acceptable to God*, your rational and reasonable, true and genuine, logical and eloquent, natural and intellectual service and ministry. Also, do not be conformed or moulded, changed to be like or be fashioned, remodelled or guided to be similar to this time, age and season, but nevertheless, notwithstanding and on the contrary, be transformed and transfigured, changed and remodelled in the restoration, renewal and complete change of your understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness to a superior and greater state for and on behalf of you to be able to test and examine, prove and scrutinise, distinguish and discern the genuineness, excellence, trustworthiness and importance of what is the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, and well-pleasing and acceptable, and the completion and perfection, accomplishment and execution, fulfilment and establishment, goal and aim, purpose, achievement and conclusion of the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God*. For this reason, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me, I say and teach, maintain and affirm, direct and exhort, advise and point out to everyone, individually and collectively, who are and exist within and among you, to not think too highly of yourselves, be arrogant or conceited, proud or esteem yourselves above and more than, beyond and to a greater degree to what is necessary and behoves, right and proper, inevitable and binding, fitting, suitable and beneficial to set your minds upon and think about, cherish and strive for, seek after and have regard for, ponder and dwell upon, contemplate and fix your attention on, but nevertheless, notwithstanding and on the contrary, set your mind upon and think about, cherish and strive for, seek after and have regard for, ponder and dwell upon, contemplate and fix your attention with that which is sound and of the right mind, sane and reasonable, sensible and moderate, self-controlled and thoughts that are straight and sober, discreet and that are of sound judgement, as, like and similar to the measure and determined extent, portion and limit of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence God* has divided and separated, distributed and shared, bestowed and assigned, imparted and apportioned to each one. Just as and exactly as we have and hold, own and possess many numerous and large amounts of members, limbs and parts within one single mortal and fleshy body, but nevertheless,

12:1a From the placeholder ΘΥ
12:1b From the placeholder ΘΩ

1 - 4

12:2a From the placeholder ΘΥ
12:3a From the placeholder ΘΣ

not all of the individual and collective members, parts and limbs have and hold, acquire and receive, own and possess the exact same action or practice, condition or function, work or habit, activity or performance, therefore in this manner and way, thus and so, we are many in number and degree, being and existing in one body in, by and with Messiah*, and each one are members, parts and limbs in accordance with and with regards to, in relation to and with respect to one another. But nevertheless, having and holding, acquiring and receiving, owning and possessing different and diverse, several and excellent, varied and outstanding, manifold and distinguished, useful and advantageous, interesting and valuable, important and profitable free and gracious gifts and presents in accordance with and with regards to, in relation to and with respect to the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to us; whether it is prophecy, speaking before an occurrence happens and declaring the thoughts of the Supreme One in the presence of mankind in accordance with and with regards to, in relation to and with respect to the proportion and agreement, right relationship and correspondence of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*; whether it is serving and ministering in, by and with the service and ministry; whether it is the one who teaches and instructs in, by and with the teaching, training and instruction, the one who exhorts and encourages, admonishes and consoles, comforts and gives solace in, by and with the exhortation and encouragement, admonition and consolation, comfort and solace, the one who shares, gives and imparts needs in, by and with sincere and honest, pure and frank, open and upright generosity and liberality, the one who leads and presides, directs and conducts, governs and assists, helps and protects, cares and represents, aids and supports, succours and guards, manages and shows concern in, by and with diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness, let brotherly love and affection, good will, esteem and benevolence be without hypocrisy or pretence, unfeigned and undisguised, let it be genuine and sincere, real and true, utterly hating and abhorring, vehemently disliking and despising, detesting and loathing what is evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious, holding fast and clinging to, adhering and cleaving to, being joined and glued closely together and being united with what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable. Be loving and affectionate, dearly devoted and tender to one another with brotherly love and affection, good will, esteem and benevolence, going before and leading the way, preceding and guiding one another with honour and esteem, value, recognition and respect, not being bothersome or troublesome, lazy or slow, tardy or slothful, idle or indolent, negligent or sluggish with diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness, being boiling and eager, enthusiastic and seething, fervent, on fire and excited in Spirit*, serving, attending and ministering to the Sovereign Master*; rejoice, be glad and delighted with hope, the expectation, confidence and trust in the future prospect of salvation, being consistent and steadfast with endurance, cheerful loyalty and load carrying capability, perseverance and patience in oppression and affliction, tribulation and distress, trouble and persecution, harassment and calamity, pressure and crushing; remain steadfast and constant, devoted and adherent, persevere and stay diligent, hold onto and be busily engaged, continue and attach yourselves, cling to and spend much time in prayer and communication with the Supreme One; share, participate and partake in the contribution and distribution of the needs and necessities of the set-apart and cleansed ones, eagerly pursue and endeavour, earnestly seek and desire to show and exhibit love to strangers and foreigners, entertaining and showing hospitality to, receiving and providing lodging for them. Bless and confer favour towards those who persecute and expel, pursue and harass, cause trouble and mistreat, and do not curse and invoke doom upon them. Rejoice and be glad, merry, happy and delighted together with those who rejoice and are glad, merry, happy and delighted; cry and weep, shed tears and bewail bitterly, howl loudly and lament together with those who cry and weep, shed tears and bewail bitterly, howl loudly and lament. Think and judge, understand and ponder, set your mind on and respect, honour and regard the same thing for and on behalf of one another, not setting the mind upon and thinking about, cherishing and striving for, seeking after and having regard for, pondering and dwelling upon, contemplating and fixing attention upon supposed uplifted influence, rank and honour, exalted and raised status, but nevertheless, notwithstanding and on the contrary, accommodate yourself to and go along with, associate with and condescend to, be lead and guided by what is humble and unpretentious, modest and meek, gentile, mild and obedient; do not come to be or exist, arise or appear as thinking yourselves to be wise and intelligent, sensible and understanding, thoughtful and prudent regarding your own conceits and estimation, self-relying on your own knowledge and wisdom. Deliver and give back, discharge and repay, bestow and yield, return and restore to no one, nobody and nothing bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten for and on behalf of bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten, thinking ahead and foreseeing, perceiving and comprehending beforehand, knowing and thinking about in advance and therefore giving attention to doing, providing and being concerned about showing, considering and having regard for what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable before and in front of, in the presence of and in the sight of men and human beings. If it is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough - that which is from out of you - be at peace and in tranquillity, in harmony and concord, be secure and safe, prosperous and free together with every individual and collective man and human being. Beloved and esteemed, dearly loved and highly regarded ones, never avenge, punish and get justice for yourselves, but nevertheless, notwithstanding and on the contrary, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the opportunity and cause, occasion and resource, origin and pretext, possibility and inclination, impulse and stimulus, starting point and circumstance to the wrath and anger, temper and punishment, violent emotion, impulsive rage and indignation *of the Supreme One*, for the reason it is written and recorded, inscribed and composed, **" 'Vengeance and retribution, punishment and the distribution of justice is mine. I myself will repay and render, return and give it back again,' says and teaches, maintains and affirms, directs and exhorts, advises and points out Yahuweh*; * If your hostile and opposed, hated and odious enemy and adversary is hungry, starving and famished, give him food, bit by bit; if he is thirsty, suffering from lack of water, give him something to drink; but nevertheless, doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing this, you will heap and pile, lay and gather burning embers and coals of fire upon his head."** * Do not be overcome or conquered,

12:5a From the placeholder $\overline{XP\Omega}$

12:11a From the placeholder $\overline{\Pi NI}$
12:11b From the placeholder $\overline{K\Omega}$

12:19a From the placeholder $\overline{K\Sigma}$
12:19b From *Deuteronomy 32:35*

12:20a From *Proverbs 25:21-22*

defeated or subdued, vanquished or beaten, outstripped or won over by and subject to the power and control of what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten, but nevertheless, notwithstanding and on the contrary, overcome and conquer, defeat and subdue, vanquish and beat, outstrip and win over what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten in, by and with what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable.

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Chapter 13

Do Good

You are to be subjected and ordered, arranged and governed, obedient, set and placed under each and every individual and collective surpassing and prominent, exceeding and prevailing, exalted and controlling, reigning and dominating, towering and distinguishing, standing-out and excelling, highly placed and preceding powers and mighty, able and capable, forceful and influenceable ones, authorities and dignitaries, officials and dominions, persons with the freedom and permission to pronounce rules and commands to be obeyed, for the reason that there is and exists no power or mighty, able or capable, forceful or influenceable one, authority or dignitary, official or dominion, person with the freedom or permission to pronounce rules or commands to be obeyed except and unless by the way of and by the agency of, under the influence and because of God; furthermore, those that are and exist *presently* are and exist as being ordered and stationed, appointed and ordained, arranged and assigned, established and instituted, posted and prescribed, placed and set down, imposed and determined by the way of and by the agency of, under the influence and because of God*. So then and therefore, for this reason, for this purpose and as a result of this, he *or she* who engages in battle against or opposes, resists or is hostile towards, withstands or is set against the powerful and mighty, able and capable, forceful and influenceable one, authority and dignitary, official and dominion, person with the freedom and permission to pronounce rules and commands to be obeyed is stood upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised against and resistant to, opposed, withstood and has refused to yield to the ordinance and direction, prescription and disposition, instruction and decree, arrangement and commandment of God*, and those standing upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised against and resistant to, opposed, withstood and have refused to yield *to the Supreme One's direction* shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence for themselves. For this reason, the rulers and masters are not and do not exist as a source or cause for fear or dread, terror or alarm to good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable work and deed, action and accomplishment, act and business, employment and undertaking, task and labour, but nevertheless, notwithstanding and on the contrary, *they are a cause of terror* to what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten. Therefore, you are not to will or want, be ready or desire, incline or consent to, be pleased to or aim, purpose or be resolved to fear or be afraid of, terrified of or respect, revere or hold the powerful and mighty, able and capable, forceful and influenceable one, authority and dignitary, official and dominion, person with the freedom and permission to pronounce rules and commands to be obeyed in awe; do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, and you shall have and hold, acquire and receive, regard and count, enjoy and inhabit, bear and uphold, guard and protect, cleave and cling to, depend and rely on, support and sustain, grip and embrace, entertain and keep, own and possess approbation and commendation, worthy applause and praise from out of it. For this reason, it is and exists as God's* slave, servant and attendant for all of you on behalf of and for the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable. On the contrary, however, if you may do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten *things*, be afraid and filled with terror, dread and alarm, for the reason that the sword is not worn and borne, carried and upheld without cause or plan, system or purpose, thoughtlessly or randomly, rashly or inconsiderately, groundlessly or without reason. Because of this, it is and exists as a slave, servant and attendant of God*, an avenger and retributor, maintainer and supporter, defender and advocate, punisher, executor and distributor for and on behalf of wrath and anger, surging rage and fury, displeasure and thrusting indignance, judgement and punishment against the habitual practice and carrying on of, undertaking and accomplishment of, repeated performance and pursue of, execution and observing, busy engagement in and continual concern with what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten. So therefore, for this reason and for this purpose, you are to cooperate and be subject, in control and orderly, obedient and properly arranged and governed, set, placed and appointed, not only and merely through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the wrath and anger, surging rage and fury, displeasure and thrusting indignance, judgement and punishment, but nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly. Affirming and confirming this, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, you are to also complete and pay, carry out and fulfil, perform and put into effect, conclude and render, under obligation to give and actualise taxes and tributes, dues and fiscal levies, because they are and exist as public servants and ministers, officials and labourers, workers and aids of God*, remaining steadfast and constant, devoted and adherent, continually persevering and staying diligent, holding onto and being busily engaged, attached and loyal, persistent with and occupied, clung to and spending much time with and on behalf of this very thing. Deliver and give back, discharge and repay, bestow and yield, return and restore all individual and collective depts. and obligations: the tax and tribute, due and fiscal levy to whom the tax and tribute, due and fiscal levy *is owed*; the revenue, obligation and toll to whom the revenue, obligation and toll *is owed*; the reverence and respect, awe and veneration, care

1 - 7

13:1-7 Please keep in mind the current situation in Rome that Paul was writing to the followers in Rome about; this was not to be taken as a universal and timeless command about how to respond to repressive and modern democratic regimes, and so shouldn't be used as a means of causing everyone to do whatever it is their government says; it was a temporary measure to prevent further hostilities to the followers which were at the time considered a Jewish cult. Please note the use of *You*, rather than the customary *we* or *us* that is used throughout the Roman's letter.

13:1a From the placeholder ΘΥ

13:1b From the placeholder ΘΥ

13:2a From the placeholder ΘΥ

13:4a From the placeholder ΘΥ

13:4b From the placeholder ΘΥ

13:6a From the placeholder ΘΥ

7 (cont)

and regard to whom the reverence and respect, awe and veneration, care and regard *is owed*; the honour and esteem, value and recognition, praise and worth, dignity and distinction to whom honour and esteem, value and recognition, praise and worth, dignity and distinction *is owed*.

The Time Is Near

Be under obligation to owe nothing to no one, nothing and nobody, except to dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one another, for the reason that whoever dearly loves and welcomes, entertains and looks fondly upon, cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal to and greatly adores another person has completed and fulfilled, accomplished, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and obeyed the Law, the teachings and precepts, instructions and commandments of the Torah as they should be, for this reason, **"You will not commit adultery, never having unlawful intercourse with someone else's wife; you will not kill, slay or murder; you will not steal or cheat, deceive or beguile, secretly embezzle or craftily take away, subterfuge or treacherously whisper malicious rumours, clandestinely rob others of their possessions or smuggle and conceal goods; you will not covet or lust, desire, crave after or long for evil impulses and passions,"** * and if there is some other charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, it is gathered and united together, summed up and included, combined and brought together in, by and with this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, **"You will dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore your neighbour and fellow human being as, like and similar *to the way you love* yourself."** * This brotherly love and affection, good will, esteem and benevolence accomplishes and executes, brings about and constructs, establishes and works, produces and performs, practises and carries out, acquires and enforces nothing bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten to a neighbour and fellow human being; then and therefore, accordingly, consequently and these things being so, brotherly love and affection, good will, esteem and benevolence is the completion and fulfilment, accomplishment, perfection and celebration, execution and carrying out, finish and conclusion, ratification and so satisfies, realises and effects, performs and obeys law and commandment, rule and order, statue and ordinance as it should be. Also, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding, comprehending and appreciating this favourable and suitable time, age and season, for concerning this, the hour and appointed time has already and now, immediately and actually come for you to be awakened and raised, restored and stood up, appear and brought from out of sleep and so realise the reality of what is going on, for the reason that the deliverance and preservation, salvation and rescue is nearer and closer, at hand and more imminent to us now, at this present time, than whenever we *first* trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. The night and darkness has progressed and gone far ahead, advanced and proceeded, thrived and is nearly over, but nevertheless, the day, age and season has grown nearer and close, and is at hand and more imminent. Then and therefore, accordingly, consequently and these things being so, let us throw off and cast away, take off and do away with, reject and despise, shed and lose the works and businesses, employments and undertakings, acts and deeds, tasks and labours of darkness and blindness, obscurity and ignorance, putting on and dressing, clothing and surrounding ourselves with the weapons and tools, instruments and implements of light and illumination, radiance and enlightenment. Let us walk and behave, live, conduct and regulate our lives, works and actions properly and decently, honourable and honestly, fittingly and becomingly, seemly and respectably, correctly and appropriately as, like and similar *to the way we would during* the daylight hours, not in orgies or carousing, revelling, excessive feasting or festivities of riotous conduct, or in drunkenness and intoxication; not in sexual immorality or promiscuity, illicit sexual affairs or lasciviousness, or in debauchery or unbridled lust, licentiousness or voluptuousness, outrageousness or wantonness, shamelessness or insolence; not in contentiousness or strife, quarrels or disputes, wrangling, selfish rivalry or discord, or in irritable jealousy or envy; but nevertheless, notwithstanding and on the contrary, put on and dress, cloth and be surrounded with Messiah* Yahushua*, our Sovereign Master*, and do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish no provision or purpose, intention or deliberation for and on behalf of the desires and cravings, lusts and longings, impulses and passions of the flesh and carnal human nature.

13:9a From *Exodus 20:13-17; Deuteronomy 5:17-21*

13:10a From *Leviticus 19:18*

8 - 14

13:14a From the placeholder $\overline{IHN}$
13:14b From the placeholder $\overline{XPN}$
13:14c From the placeholder $\overline{KN}$

Chapter 14

We live For Yahuweh

Moreover, take and receive, accept and welcome, admit and draw to yourself the one who is weak and poor, powerless and lacking in his or her trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, but not to distinguish and separate, appraise and argue, discern and dispute, decide and revise, examine and diagnose, divide and dissolute, segregate and quarrel, part and expose the difference between apprehensions or thoughts, arguments or speculations, perceptions or inward reasoning, deliberations or doubts, purposes or intentions, mindsets or considerations, opinions or ponderings. One is persuaded and convinced, is confident and trusts, relies and believes it is fine to eat and consume all things, both meat and vegetables, but nevertheless, the one who is weak and poor, powerless and lacking *in his or her trust thinks it is only okay to let him or herself* eat vegetables, garden herbs and edible plants, *and not meat*. Do not let the one who eats *both meat and vegetables* despise or scorn, reject or disregard, make light of or treat the one who does not eat *both meat and vegetables*, or who abstains, with contempt, but nevertheless, do not let the one who doesn't eat *both meat and vegetables* and who abstains separate or sunder, make distinction between or dispute, debate or take issue with, discriminate or determine the thoughts of, content or differentiate, decide or evaluate, assess or judge the one who eats *both meat and vegetables*, for the reason that God* has taken and received, accepted and welcomed, admitted and drawn him or her to Himself. Who, which or what do you exist as, the one who is separating and sundering, making distinction between and disputing, debating and taking issue with, discriminating and determining the thoughts of, contenting and differentiating, deciding and evaluating, assessing and judging the house-servant that belongs to another?! He or she stands firm and steadfast or collapses and falls down to his own Sovereign Master*, and he or she will stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, for concerning this, the Sovereign Master* is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to stand him or her upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. Indeed, truly and surely, one person separates and sunders, makes distinctions between and disputes, debates and takes issue with, discriminates and determines, contents and differentiates, decides and evaluates, assesses and judges *one* day, age and season from *another* day, age and season, but nevertheless, *another* person separates and sunders, makes distinctions between and disputes, debates and takes issue with, discriminates and determines, contents and differentiates, decides and evaluates, assesses and judges every individual and collective day, age and

1 - 5

14:3a From the placeholder $\overline{\Theta\Sigma}$

14:4a From the placeholder $\overline{K\Omega}$

14:4b From the placeholder $\overline{K\Sigma}$

season. Let each one become fully convinced and assured, certain and completely satisfied in, by and with their own individual understanding and knowledge, judgements and reasons, thoughts and opinions, feelings and desires, minds and insights, perceptions and apprehensions, inclinations and consciousness's. He or she who sets their mind upon and thinks about, cherishes and strives for, seeks after and has regard for, ponders and dwells upon, contemplates and fixes their attention on the day, age and season, sets their mind upon and thinks about it, cherishes and strive for it, seeks after and has regard for it, ponders and dwells upon it, contemplates and fixes their attention on it for Yahuweh*; he or she who is eating eats for Yahuweh* and gives and expresses thanks and shows gratitude to God*; and he or she who does not eat and abstains, does not eat and abstains for Yahuweh* and gives and expresses thanks and shows gratitude to God*; for this reason, nobody and not one of us lives and continues to exist for him or herself, and nobody and not one *of us* dies, having his or soul separated from their body for him or herself; indeed, for the reason that if we may live and continue to exist, we live and continue to exist for the Sovereign Master*, and if we might die, having our soul separated from our body, we die, having our soul separated from our body for the Sovereign Master*. So then and therefore, accordingly, consequently and these things being so, if we may live and continue to exist, or if we may die, having our soul separated from our body, we are and exist for the Sovereign Master*. For it is the reason that Messiah* died, having His soul separated from His body, and lives and continues to exist *again* for and on behalf of this, so that, in order that and with the result that He might be the Sovereign Master of both the dead and lifeless, deceased and inanimate, and of the living, those that continue to exist. But nevertheless, why do you separate and sunder, make distinction between and dispute, debate and take issue with, discriminate and determine the thoughts of, content and differentiate, decide and evaluate, assess and judge your brother and fellow brethren? Or why do you also despise and scorn, reject and disregard, make light of and treat your brother and fellow brethren with contempt? For this reason, all things, individually and collectively, shall present and show, bring and place, set and submit, ready and provide, furnish and offer, yield and dedicate, send and stand ourselves upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before the steps of the platform, tribunal and judgement seat of God*, for the reason that it has been written and recorded, inscribed and composed, **" 'As I live and will continue to exist forever,' says and teaches, maintains and affirms, directs and exhorts, advises and points out Yahuweh* concerning this, 'Every individual and collective knee shall bow and bend for me, and every individual and collective tongue and language will fully confess and profess, openly acknowledge and admit to God*.' "** * So then, each one of us will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a word and saying, message and statement, declaration and thought, account and decree, mandate and matter to God*.

5 (cont) - 12

14:6a From the placeholder $\overline{K\Omega}$
14:6b From the placeholder $\overline{K\Omega}$
14:6c From the placeholder $\overline{\Theta\Omega}$
14:6d From the placeholder $\overline{K\Omega}$
14:6e From the placeholder $\overline{\Theta\Omega}$
14:8a From the placeholder $\overline{K\Omega}$
14:8b From the placeholder $\overline{K\Omega}$
14:8c From the placeholder $\overline{KY}$
14:9a From the placeholder $\overline{XP\Sigma}$
14:10a From the placeholder $\overline{\Theta\Upsilon}$
14:11a From the placeholder $\overline{K\Sigma}$
14:11b From the placeholder $\overline{\Theta\Omega}$
14:11c From *Yasha'Yahu 45:23*
14:12a From the placeholder $\overline{\Theta\Omega}$

Do Not Cause Another to Stumble

Then and therefore, accordingly, consequently and these things being so, no longer, no more and no further may we separate or sunder, make distinction between or dispute, debate or take issue with, discriminate or determine the thoughts of, content or differentiate, decide or evaluate, assess or judge one another, but nevertheless, notwithstanding and on the contrary, rather and much more and to a greater and higher degree shall we separate and sunder, make distinction between and dispute, debate and take issue with, discriminate and determine, content and differentiate, decide and evaluate, assess and judge this: to never set or place, stand or establish, appoint or ordain, fix or provide, designate or assign a stumbling stone and obstacle that hinders and causes people to fall over, nor an offense or entrapment, enticement or impediment that snares and causes people to fail to a brother and fellow brethren; I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate, and I have been persuaded and convinced to obey and listen to, comply with and have confidence and trust, reliance and dependence in, by and with the Sovereign* Yahushua* that concerning this, nothing is common and profane, defiled and unclean, impure, of little value and worthless through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of itself, except it is and exists as common and profane, defiled and unclean, impure, of little value and worthless to him or her who claims and reasons, thinks and supposes, judges and deems, believes and considers, seems and is of the opinion, determines and evaluates, purposes and reckons, accounts and concludes something is common and profane, defiled and unclean, impure, of little value and worthless. For this reason, if your brother and fellow brethren is grieved and sorrowful, distressed and vexed, pained and irritated, offended and insulted through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the solid food and meat you eat, no longer, no more and no further are you walking and behaving, living, conducting and regulating your lives, works and actions according to and with regards to, in relation to and with respect to brotherly love and affection, good will, esteem and benevolence; do not destroy or annihilate, ruin or render useless, deprive or lose that one with the solid food and meat that you eat, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for whom Messiah* died, having His soul separated from His body. Then and therefore, accordingly, consequently and these things being so, do not let your good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable things be blasphemed and lied about, maliciously slandered and abused, injuriously reproached and vilified, personally mocked and insulted, reviled and defamed, for the reason that the kingdom and royal power, dominion and ruler, kingship and authority of God* does not exist about solid food and meat, or any sort of drink, but nevertheless, notwithstanding and on the contrary, *it is about* righteousness and validation, acceptance and vindication, uprightness, justice and acquittance, and peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, and joy and gladness, delight, rejoicing and happiness in, by and with the Set-Apart and Cleansed Spirit*, for the reason that whoever serves and attends to, subjects themselves to and is directed by the Anointed Messiah* in, by and with this way is well-pleasing and acceptable to God*, and is also approved and respected, esteemed and trusted, accepted, acknowledged and proved to be genuine and reliable by men and other human beings*. So then and therefore, accordingly, consequently and these things being so, let us eagerly pursue and endeavour to acquire, earnestly seek after and desire to obtain the ways of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, and to obtain what builds up and edifies, strengthens and advances the spiritual growth of one another; not destroying or discarding, demolishing or overthrowing, abolishing or subverting, dismantling or tearing down, invalidating or putting an end to the work and business, employment and undertaking, act and deed, task and labour of God* on account of and for the reason of, because of, for the sake of and with regards to solid food and meat that is eaten; indeed, truly and surely, all individual and collective things are clean and pure, undefiled and spotless, unpolluted and real, genuine and without blemish, sound and honest, but nevertheless, notwithstanding and on the contrary, it is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten for the man and human being who eats, devours and consumes through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of creating a stumbling stone and obstacle that hinders and causes people to fall over. It is good and pleasant, excellent and fine, useful and beneficial, nice and

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14:14a From the placeholder $\overline{K\Omega}$
14:14b From the placeholder $\overline{IHY}$
14:15a From the placeholder $\overline{XP\Sigma}$
14:17a From the placeholder $\overline{\Theta\Upsilon}$
14:17b From the placeholder $\overline{\Pi NI}$
14:18a From the placeholder $\overline{XP\Omega}$
14:18b From the placeholder $\overline{\Theta\Omega}$
14:18c From the placeholder $\overline{ANOI\Sigma}$
14:20a From the placeholder $\overline{\Theta\Upsilon}$

salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable to not eat, devour and consume meat, nor to drink and swallow wine, nor *to do anything* in, by and with which your brother and fellow brethren stumbles and is hindered, caused to fall and fail, trip up and make mistakes, or is offended and caused to be led into sin and error, tripped up and enticed to fall away, or caused to be weak and feeble, powerless, poor and needy. Your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* which and what you have and hold, own and possess; have and hold, own and possess in accordance with and with regards to, in relation to and with respect to yourself and before and in the sight of, in front of and in the presence of God*. Blessed and happy, fortunate and good, prosperous and

20 (cont) - 23

privileged is the one who does not need to separate or sunder, make distinction between or dispute, debate or take issue with, discriminate or determine, content or differentiate, decide or evaluate, assess or judge himself in, by or with what he has tested and examined, proved and scrutinised, distinguished and discerned to be genuine and excellent, trustworthy and important, valuable and true. But nevertheless, the one who separates or sunders, makes distinctions or doubts, hesitates or wavers, debates or takes issue with, disputes or evaluates if he may eat, devour and consume *his or her food* has been evaluated and separated, sundered and judged, condemned and sentenced, pronounced doom upon and declared to be worthy of punishment, for concerning this, it is not from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, and every individual and collective thing that is not from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is and exists as sin and error, a miss of the mark and a mistake, a violation of the Torah of the Supreme One and has wandered from the Way and from the state of uprightness.

14:22a From the placeholder ΘΥ

Chapter 15

Hope Through The Scriptures

Moreover, we who are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent have to and are bound, under obligation and are indebted to carry and bear, lift and take up, support and endure, raise up and provide for the weaknesses and incapability, scruples and qualms, misgivings and uneasiness' of those who are without power and might, ability and capability, force and influence, authority and significance, competence and excellence, and not to please and satisfy, flatter, appease and accommodate ourselves. Let each of us desire to please and satisfy, flatter and reconcile, appease and accommodate his or her neighbour and fellow human being for and on behalf of what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable to the advantage of building up and edifying, strengthening and advancing the spiritual growth *of one another*. For the reason that the Anointed Messiah* also did not try to please and satisfy, flatter, appease and accommodate Himself, but nevertheless, notwithstanding and on the contrary, just as and exactly as it is written and recorded, inscribed and composed, **"The insults and reproaches, reviling and disgraces of those who were insulting and reproaching, reviling and disgracing you fell and came, were pressed, thrown and pushed upon me."** * For this reason, as much as and whatever has been written and depicted previously, portrayed and designated, appointed and ordained, announced and proscribed, publicly proclaimed and set forth beforehand was written and recorded, inscribed and composed for and on behalf of our own teaching and instruction, training and education, so that, in order that and with the result that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the exhortation and encouragement, admonition and consolation, comfort and solace of the Scriptures that have been written and recorded, inscribed and composed, we might have and hold, acquire and receive, own and possess hope, the expectation,

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confidence and trust in the future prospect of salvation. And may the God* of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, and of exhortation and encouragement, admonition and consolation, comfort and solace give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to us the ability to set our minds upon and think about, cherish and strive for, seek after and have regard for, ponder and dwell upon, contemplate and fix our attention upon the same thing in, by and with one another in accordance with and with regards to, in relation to and with respect to Messiah* Yahushua*, so that, in order that and with the result that with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, through one mouth and voice we may give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to the God* and Father of our Sovereign Master*, Yahushua* the Anointed Messiah*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Whom you take and receive, accept and welcome, admit and draw one another to yourselves just as and exactly as the Anointed Messiah* has taken and received, accepted and welcomed, admitted and drawn you to Himself for and on behalf of the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*. For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out that Messiah* came to be and existed, arose and appeared as a slave, servant and attendant to the circumcised, those without foreskin, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth of God*, to verify and enforce, establish and validate, confirm and make the promises and gracious pledges, offers and vows of the forefathers and patriarchs trustworthy and certain, firm and reliable, steadfast and stable, dependable and guaranteed, and for the Gentile nations and races to give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for His mercy and compassion, pity, sympathy and kindness, just as and exactly as it is written and recorded, inscribed and composed,

15:3a From the placeholder ΧΡΣ
15:3b From *Psalm 69:9*
15:5a From the placeholder ΘΣ
15:5b From the placeholder ΧΡΝ
15:5c From the placeholder ΙΗΝ
15:6a From the placeholder ΘΝ
15:6b From the placeholder ΚΥ
15:6c From the placeholder ΙΗΥ
15:6d From the placeholder ΧΥ
15:7a From the placeholder ΧΣ
15:7b From the placeholder ΘΥ
15:8a From the placeholder ΧΝ
15:8b From the placeholder ΘΥ
15:8c From the placeholder ΘΝ

9

"Through the means of and on the grounds of, on account of and for the reason of,
on the basis of and because of this, I shall fully confess and profess, openly acknowledge
and admit You within and among the Gentile nations and races,
and I shall sing, celebrate and praise with psalms to Your name and title,
character and person, reputation and authority." *

15:9a From *2 Shamu'el 22:50; Psalm 18:49*

And it says and teaches, maintains and affirms, directs and exhorts, advises and points out again, anew and furthermore,

10

"Be joyous and celebrate, cheer and be merry and glad,
O Gentile nations and races,
together with His people, family and kin." *

15:10a From *Deuteronomy 32:43*

And again, anew and furthermore,

11 **"Praise, extol and glorify the Sovereign Master*,**
all you individual and collective Gentile nations and races,
and let all individual and collective peoples and tribes,
nations and races praise, extol and glorify Him." *

15:11a From the placeholder $\overline{KN}$

15:11b From *Psalm 117:1*

And again, anew and furthermore, Yasha'Yahu says and teaches, maintains and affirms, directs and exhorts, advises and points out,

12 **"The root and origin, source, offspring and son of Yishay* will come to be and exist,**
and He will arise and stand upright and firm, steadfast and established,
fixed and unmoveable, upheld and sustained, maintained and authorised
to rule and lead, govern and command the Gentile nations and races;
the Gentile nations and races will place their hope, their expectation,
confidence and trust in the future prospect of salvation upon Him." *

15:12a *Yishay*, incorrectly known as *Jesse* and means *I Possess*. Yishay was the father of King David

15:12b From *Yasha'Yahu 11:10*

13 And so, may the God* of hope, the expectation, confidence and trust in the future prospect of salvation fill and complete, accomplish and perfect, finish and conclude, ratify and satisfy, satiate and provide you with all the individual and collective aspects of joy and gladness, delight and happiness, and peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation in, by and with trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, for and on behalf of abounding and exceeding, excelling and surpassing, overflowing and furnishing you in, by and with the hope, the expectation, confidence and trust in the future prospect of salvation in, by and with the power and might, ability and capability, force and influence, authority and significance, competence and excellence of the Set-Apart and Cleansed Spirit.

15:13a From the placeholder $\overline{\Theta\Sigma}$

Proclaim The Good News

14 - 23 Now, I myself am also persuaded and convinced to have confidence and trust, reliance and dependence about and concerning, regarding and on account of, because of and with respect to all of you, brothers and fellow brethren, for concerning this all of you are and exist as full and complete, brimming and totally supplied with graciousness and friendliness, energetic and active goodness and zeal for moral excellence and truth that produces rebuking, chastising and correcting in order to form goodness and correctness in others, having been filled and completed, accomplished and perfected, finished and concluded, ratified and satisfied, satiated and provided with all individual and collective aspects of precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight, and also being powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to admonish and warn, rebuke and instruct, exhort and give advice to each other. But nevertheless, I have written and inscribed, recorded and composed to you freely and boldly, daringly and audaciously, brothers and fellow brethren, to partially remind you and to get you to recollect, memorise and consciously commemorate in this manner and way, thus and so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me by and under the power and control of God*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which I am and exist as a servant and minister of Messiah* Yahushua* to the Gentile nations and races in the priestly service, ministry and active work of the good news, glad tiding and message, proclamation and victorious declaration of God*, so that, in order that and with the result that the offering and gift, sacrifice and present of the Gentile nations and races may also come to be and exist, arise and appear as very acceptable and well pleasing, favourable and appropriate, having been sanctified, cleansed and set-apart in, by and with the Set-Apart and Cleansed Spirit. In, by and with Messiah* I have and hold, acquire and receive, own and possess the ability to brag, boast and glorify to the advantage of God*, for the reason that I will not dare or presume, be brave or courageous enough, be patient or undertake to, undergo, venture or prepare to speak or chat about anything which Messiah* has not thoroughly performed and accomplished, achieved and produced, brought about and resulted, completed and acquired, fashioned and done through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of me for and on behalf of the obedience and compliance, favourable hearing and willing submission of the Gentile nations and races - in word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and in work and business, employment and undertaking, act and deed, task and labour; in His power and might, ability and capability, force and influence, authority and significance, competence and excellence of both signs and marks, tokens and prodigies, miracles, wonders and portents; in the power and might, ability and capability, force and influence, authority and significance, competence and excellence of God's* Spirit* - so that and therefore, for this reason, for this purpose and as a result of this, from Yaruwshalaiym* and all the way around in a circle up until Illyricum* I have completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished the good news, glad tiding and message, proclamation and victorious declaration of the Anointed Messiah*. Therefore in this way and manner, thus and so, I will make it my honour and aim, ambition and goal, earnest endeavour and aspiration to declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration, not where the Anointed One* has already been addressed and named, recognised and publicly known, pronounced and mentioned, expressed and specified, declared and made famous, so that, in order that and with the result that I may not rebuild and repair, set up and plant, restore and establish, found and construct, renew and confirm, erect and promote upon the beginning and first, principle and original basis and foundation of another, but nevertheless, notwithstanding and on the contrary, just as and exactly as it has been written and recorded, inscribed and composed, **"Those who have not been told or announced, declared or preached to, reported or proclaimed to about and concerning, regarding and on account of, because of and with respect to Him will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate, and those who have not heard or attended, considered or understood, comprehended or perceive, paid attention or listened will know and understand, comprehend and perceive, become intelligent and insightful, being able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship."** * Therefore, for this reason and for this purpose, I was also often and frequently at many times hindered and blocked, impeded, prevented and thwarted from coming and proceeding, arising and appearing to you all for your advantage. However now, at this present moment in time, I no longer, no more and no further have or hold, acquire or receive, own or possess any place or space, area or locality, site or ground within or among these regions and climates, and I have had

15:15a From the placeholder $\overline{\Theta\Upsilon}$

15:16a From the placeholder $\overline{XPY}$
15:16b From the placeholder $\overline{IHY}$

15:16c From the placeholder $\overline{\Theta\Upsilon}$

15:17a From the placeholder $\overline{X\Omega}$
15:17b From the placeholder $\overline{\Theta N}$

15:18a From the placeholder $\overline{X\Sigma}$
15:19a From the placeholder $\overline{\Pi N\Sigma}$

15:19b From the placeholder $\overline{\Theta\Upsilon}$
15:19c *Yaruwshalaiym*, incorrectly known as *Jerusalem* and means *The Place Of Peace*
15:19d *Illyricum* was a Roman Province lying along the eastern coast of the Adriatic Sea in southeastern Europe, west of Macedonia. *Illyricum* means *The Lyric Band*
15:19e From the placeholder $\overline{XPY}$

15:20a From the placeholder $\overline{XP\Sigma}$

15:21a From *Yasha'Yahu 52:15*

and held, acquired and received, owned and possessed the earnest longing and demanding, deep desire, yearning and have lovingly pursued the means to come and proceed, arise and appear to you all for your advantage for many numerous and a great number of years, until I may go and travel, journey and proceed towards Spain*, for this reason I hope and expect with confidence and trust that going and travelling, journeying and proceeding I will see and behold, gaze at and view, contemplate, visit and reconnoitre with you, and then from you I would be sent and helped forth on my way and journey to there, in that place, as long as I have firstly and chiefly, principally and most importantly become satisfied and had enough, accomplished and have enjoyed your company in part and for a while. But nevertheless, now, at this present in moment in time, I am going and travelling, journeying and proceeding towards Yaruwshalaiym to serve and support, aid and take care of, wait on and minister to the set-apart and cleansed ones. For this reason, Macedonia* and Achaia* have thought it well and were pleased to, approved of and considered it was right, have willingly decided that it was good and have taken pleasure, chosen and decided, determined and have favourably made and performed, accomplished and executed, brought about and undertaken, created, constructed and established some partnered, generous and fellow contribution and collection, distribution and gift for and on behalf of the poor and destitute, needy and lacking ones among the set-apart and cleansed ones that are within Yaruwshalaiym, for the reason that they also are and exist as indebted and bound, under obligation and owe it to them, for the reason that if the Gentile nations and races have come to share, participate and partake in their spirituality, they are also indebted and bound, under obligation and must officiate, minister and be of service to them in material and physical things. Then and therefore, accordingly, consequently and these things being so, having thoroughly and successfully completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, goal and purpose of this things, and having sealed up and secured, marked and confirmed, attested and certified this fruit and offering, safely turning over this provision, I will go for and depart along my journey through and via you towards Spain. Indeed, I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, when I come and proceed, arise and appear to you all for your advantage, I will come and proceed, arise and appear in, by and with the completion and fulfilment, accomplishment, perfection and celebration, execution and carrying out, finish and conclusion, ratification and fullness of the blessing and praise, celebration and extol, thanksgiving and gratitude of Messiah*. Moreover, I exhort and encourage, admonish and console, comfort and give solace to you all through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our Sovereign Master*, Yahushua* the Anointed Messiah*, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the brotherly love and affection, good will, esteem and benevolence of the Spirit* to fervently join in the struggle and fight alongside, help and assist, vigorously contend for victory and strive together with me in, by and with your prayers and requests, petitions and pleas, asking and begging, beseeching and pleading, desiring and requesting, petitioning and requiring, imploring and communication to God* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for me, so that, in order that and with the result that I may be saved and delivered, rescued, drawn and snatched away from the disobedient and untrustworthy, incompliant and obstinate ones that are within Yahuwdea, and *that* my service and ministry for and on behalf of Yaruwshalaiym may come to be and exist, arise and appear as very acceptable and well pleasing, favourable and appropriate through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the set-apart and cleansed ones, so that, in order that and with the result that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of God's* will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination I may come to you all for your advantage in, by and with joy and gladness, delight, rejoicing and happiness. Moreover, may the God* of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation be together with all of you, individually and collectively. And to Him who is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to establish and strengthen, support and render all of you constant and firm in accordance with and with regards to, in relation to and with respect to my good news, glad tiding and message, proclamation and victorious declaration, and the heralding and proclamation, declaration and public decree, command and order, news and announcement of Messiah* Yahushua*, in accordance with and with regards to, in relation to and with respect to the revelation and disclosure, laying bare and displaying, uncovering and manifestation of the secret and Mystery that has been kept still and silent, secret, quiet and concealed in eternal and everlasting, self-existing and perpetual periods and spans of time, but nevertheless, now, at this present moment in time, has been made evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the prophetic and inspired writings and Scriptures that declare revelations of future events and proclaim the thoughts of the Supreme One in the presence of mankind, has been made known and declared, revealed and communicated, told and given recognition of, imparted and confirmed, impressed and proclaimed to all individual and collective nations and races in accordance with and with regards to, in relation to and with respect to the order and mandate, injunction and ordinance, statue and command of the eternal and never ending, everlasting and perpetual God* for and on behalf of the obedience and compliance, favourable hearing and willing submission of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*; to the only wise and learned, skilful and clever, understanding and experienced God*: to Him be the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah* Yahushua* for and on behalf of eternity, for the unbroken age and the perpetuity of time. Yes, truly this is a firm and reliable statement of truth!*

23 (cont) - 36

15:24a *Spain*, the same place as the modern day country in the north-western part of the *Mediterranean sea*, although in Roman times it included *Portugal* as well. *Spain* means *Scarceness*
15:26a *Macedonia* was an area of northern Greece between the mountainous border region on Illyria and the Nestos River, an important area for commercial traffic and after 148BCE was a Roman Province
15:26b *Achaia* is the name given to the southern part of *Greece* after the Roman Conquest. *Macedonia* was the name given to the north

15:29a From the placeholder $\overline{XPY}$

15:30a From the placeholder $\overline{KY}$
15:30b From the placeholder $\overline{IHY}$
15:30c From the placeholder $\overline{XPY}$
15:30d From the placeholder $\overline{\Pi N\Sigma}$

15:30e From the placeholder $\overline{\Theta N}$

15:32a From the placeholder $\overline{\Theta\Upsilon}$

15:33a From the placeholder $\overline{\Theta\Sigma}$

15:34a From the placeholder $\overline{XPY}$
15:34b From the placeholder $\overline{IHY}$

15:35a From the placeholder $\overline{\Theta Y}$
15:36a From the placeholder $\overline{\Theta\Omega}$
15:36b From the placeholder $\overline{XPY}$
15:36c From the placeholder $\overline{IHY}$
15:36d Verses 34-36 are moved around in later Greek Manuscripts, most placing it at the end after Chapter 16:24

Chapter 16

Personal Greetings

1 - 4

Finally, I show and display, exhibit and present, commend and demonstrate, bring out and introduce, set forth and stand our sister and fellow believer Phoebe* upright to you, who also is and exists as a servant and minister of the called out Ekklesia*, assembly and congregation that is within Kenchrea*, so that, in order that and with the result that you may await and anticipate, look forward to and expect to receive and accept, take up and welcome *her** in, by and with Yahuweh* *in a manner* worthy and deserving, befitting, fitting and suitable of the set-apart and cleansed ones, and present and show, bring and place, set and stand, ready and provide, furnish and offer, yield and dedicate, send and submit to her in, by and with whatever affair or event, circumstances or cause, deed or matter, accomplished fact or practice, undertaking or obligation, task or act she may need or want, ask or crave, desire or require from all of you, for the reason that she has also come to be and exist, arise and appear as a protector and helper, patron and guardian of many numerous and large amounts of other people, and of me myself as well. Greet and salute, embrace and welcome, pay respect to and wish well to Prisca* and Aquilas*, my companions, fellow workers and helpers in, by and Messiah* Yahushua*, who set down and placed, presented and put their necks on the line and risked their lives on behalf of and for the sake of, concerning

16:1a *Phoebe* was a member of the Ekklesia in Corinth and means *Radiant* **16:1b** *Ekklesia*, incorrectly translated as *Church* and means *Called Out Assembly* **16:1c** *Kenchrea* (*Cenchrea*) was the name of the eastern harbour of Corinth on the Saronic Gulf. Its modern name is *Kichries*. *Kenchrea* means *Millet*
16:2a From the placeholder $\overline{K\Omega}$
16:3a *Prisca* was the wife of *Aquilas* and were originally from Italy but had to leave due to an edict of Claudius which expelled all Yahuwdeans from Rome. Paul met them both and the Ekklesia in Corinth, and from there they went and settled in Ephesus. *Prisca* means *Ancient*
16:3b *Aquilas* means *Eagle*
16:3c From the placeholder $\overline{XP\Omega}$
16:3d From the placeholder $\overline{IHY}$

and about, on account of and in view of, with reference to and for my soul, to whom not only or merely I alone give and expresses thanks and show gratitude, but nevertheless, notwithstanding and on the contrary, also all the individual and collective called out Ekklesia's, assemblies and congregations of the Gentile nations and races, and also the called out Ekklesia, assembly and congregation that is in accordance with and with regards to, in relation to and with respect to their house and home, dwelling and abode. Greet and salute, embrace and welcome, pay respect to and wish well to my beloved and esteemed, dearly loved and highly regarded Epainetus*, who is and exists as the first and chief, principle and most important one from Asia* to be confirmed as of the Messiah*. Greet and salute, embrace and welcome, pay respect to and wish well to Miriam*, who has worked hard and laboured, toiled and strived, struggled and grown weary, got tired and became exhausted many numerous and large amounts of times for and on behalf of you all. Greet and salute, embrace and welcome, pay respect to and wish well to Andronicus* and Iulia*, my relatives and countrymen, fellow citizens and kinsmen, and also my fellow prisoners and captives. They are and exist as outstanding and well-known, distinguished and eminent, excellent and prominent, splendid and distinctive, powerful and recognisable within and amongst the delegates and emissaries, teachers and ambassadors, messengers and those persons who are sent forth with the orders of the Supreme One, who also came to be and exist, arise and appear in, by and with Messiah* before and ahead of me. Greet and salute, embrace and welcome, pay respect to and wish well to Ampliatus*, the beloved and esteemed, dearly loved and highly regarded in, by and with Yahuweh*. Greet and salute, embrace and welcome, pay respect to and wish well to Urbanus*, our companion, fellow worker and helper in, by and with Messiah*, and to Stachus*, my beloved and esteemed, dearly loved and highly regarded one. Greet and salute, embrace and welcome, pay respect to and wish well to Apelles*, he who has been approved and respected, esteemed and trusted, accepted, acknowledged and proved to be genuine and reliable in, by and with Messiah*. Greet and salute, embrace and welcome, pay respect to all those who are from out of *the family* of Aristobulus*. Greet and salute, embrace and welcome, pay respect to and wish well to Herodion*, my relative and countryman, fellow citizen and kinsman. Greet and salute, embrace and welcome, pay respect to and wish well to those who are and exist in, by and with Yahuweh* that are from out of *the family* of Narcissus*. Greet and salute, embrace and welcome, pay respect to and wish well to Truphenea* and Truphosa*, those who are working hard and labouring, toiling and striving, struggling and growing weary, getting tired and becoming exhausted in, by and with Yahuweh*. Greet and salute, embrace and welcome, pay respect to and wish well to the beloved and esteemed, dearly loved and highly regarded Persidia* who has worked hard and laboured, toiled and strived, struggled and grown weary, got tired and became exhausted many numerous and large amounts of times in, by and with Yahuweh*. Greet and salute, embrace and welcome, pay respect to and wish well to Rufus*, the select and elected one who has choice and free will in, by and with Yahuweh*, and to his mother, *who has been one* for me also. Greet and salute, embrace and welcome, pay respect to and wish well to Asyncritus*, Phelgon*, Hermes*, Hermas*, Patrobas*, and the brothers and fellow brethren that are together with them. Greet and salute, embrace and welcome, pay respect to and wish well to Philologus* and Berea* and Aoulia*, and his sister, and Olympas* and the set-apart and cleansed ones that are together with them. Greet and salute, embrace and welcome, pay respect to and wish well to one another in, by and with a set-apart and cleansed kiss. All the individual and collective called out Ekklesia's, assemblies and congregations of the Anointed Messiah* greet and salute, embrace and welcome, pay respect to and wish well to you all. Moreover, I exhort and encourage, admonish and console, comfort and appeal, implore and summon, invite and beg to you, brothers and fellow brethren, to look at and contemplate, pay attention to and consider, become concerned about and carefully watch, dwell on and constantly think about, observe and fix your eyes upon those who do and perform, accomplish and execute, practise and bring about, undertake and make, keep and carry out, construct, establish and create dissections and contentions, separations and discords, divisions and disunity, and offenses and entrapments, enticements and impediments that snares and causes people to fail against and contrary to, in transgression of and in violation of the teachings and instructions, education and information which you learned about and came to experience, you understood and comprehended, realised and were taught and informed to know responsibly, doing and performing, accomplishing and executing, practising and bringing about, undertaking and making, keeping and carrying out, constructing, establishing and creating sayings and teachings, maintaining and affirming, directing and exhorting, advising and pointing things out *against them*: purposely turn away from and avoid, shun and disassociate, steer clear of and keep away from them, separating yourselves from them, for the reason that such people are not slaves, servants or attendants of our Sovereign Master*, the Anointed Messiah*, but nevertheless, notwithstanding and on the contrary, their own stomachs and bellies, gullets, desires and appetites, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of fair and smooth, fine and plausible, friendly and eloquent words, language and speech, and flattery and specious talk they thoroughly deceive and completely delude, seduce, entice and beguile the hearts, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses of the guileless and innocent, simple and naive, unsuspecting and harmless persons. For this reason, your obedience and compliance, favourable hearing and willing submission has reached and arrived, come to and become known to each and every person around, so then and therefore, accordingly, consequently and these things being so, I rejoice and am glad, merry, happy and delighted upon and over you, but nevertheless, I also want and wish, prefer and aim, intend, will and desire for you all to be and exist as wise and learned, skilful and clever, understanding and experienced and intelligent in attitude and conduct as to what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, and unmixed, sincere, harmless, undefiled, unspoiled, untainted, innocent, pure and full of integrity as to what is bad and wicked, wrong, troublesome, pernicious, baneful, reproachful, abusive, worthless, unskilled, injurious, destructive, incorrect, harmful, evil, vicious, noisome, errant, morally corrupt, diseased, culpable, derelict, mischievous and demonic, guilty and rotten. Furthermore, the God* of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation will rub and grind the Adversary, Satan*, breaking him and crushing him into pieces and powder, shattering and smashing, destroying and overcoming him, trampling and treading down on him under and subject to the power and control of your feet in, by and with quickness and swiftness, speediness and hastiness, without delay and with fleetness. The favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of our Sovereign Master*, Yahushua*, be together with you all. Timotheos*, my fellow companion, worker and helper greets and salutes, embraces and welcomes, pays respect to and wishes well to you all, and Lucius*, Iason*, and Sosipatros*, my relatives and countrymen, fellow citizens and kinsmen. I Tertius*, the one who wrote and inscribed, recorded and composed this letter and message, greet and salute, embrace and welcome, pay respect to and wish well to you all in, by and with Yahuweh*. Gaius*, the one who is host to me and to the whole and entire called out Ekklesia, assembly and congregation greets and salutes, embraces and welcomes, pays respect to and wishes well to you all. Erastus*, the steward and manager, administrator and overseer, treasurer and chamberlain of the city, and the brother and fellow believer Quartus*, greets and salutes, embraces and welcomes, pays respect to and wishes well to you all*.

4 (cont) - 24

16:5a *Epainetus*, incorrectly known as *Epaenetus* and means *Praiseworthy*
16:5b *Asia* is the name given to the western part of the Roman Province of *Asia Minor*. *Asia* means *Orient*
16:5c From the placeholder *XN*
16:6a *Miriam*, incorrectly known as *Mary* and means *Rebellion*
16:7a *Andronicus* means *Man Of Victory*
16:7b *Iulia,* incorrectly known as *Junia* and means *Soft Haired*
16:7a From the placeholder *XPΩ*
16:8a *Ampliatus* means *Large*
16:8b From the placeholder *KΩ*
16:9a *Urbanus* means *Refined*
16:9b From the placeholder *XPΩ*
16:9c *Stachus*, incorrectly known as *Stachys* and means *Grain*
16:10a *Apelles* means *Called*. The early Ekklesia Father named *Origen* expressed an opinion that *Apelles* is the same as *Apollos* from *Acts 18:24, 19:1*
16:10b From the placeholder *XPΩ*
16:10c *Aristobulus* means *The Best Councillor*
16:11a *Herodion* means *Heroic*
16:11b From the placeholder *KΩ*
16:11c *Narcissus*, also the name of the *Daffodil Flower* and means *Stupidity*. *Narcissus* comes from *Narkotikos* from which we get our modern word *Narcotics*
16:12a *Truphenea* means *Luxurious*
16:12b *Truphosa* means *Luxuriating*
16:12c From the placeholder *KΩ*
16:12d *Persidia* means *Persian*
16:12e From the placeholder *KΩ*
16:13a *Rufus* means *Red*
16:13b From the placeholder *KΩ*
16:14a *Asyncritus* means *Incomparable*
16:14b *Phelgon* means *Burning*
16:14c *Hermes* means *Herald*
16:14d *Hermas* means *Mercury*
16:14e *Patrobas* means *Paternal*
16:15a *Philologus* means *Word Lover*
16:15b *Berea* means *Well Watered*
16:15c *Aoulia* means *Soft Haired*
16:15d *Olympas* means *Heavenly*
16:16a From the placeholder *XPY*

16:18a From the placeholder *KΩ*
16:18b From the placeholder *XPΩ*

16:20a From the placeholder *ΘΣ*
16:20b *Satan*, from the Greek Σατανας *(Satanas)* which is a transliteration of the Hebrew *Shatan* and means *Adversary*
16:20c From the placeholder *KY*
16:20d From the placeholder *IHY*
16:21a *Timotheos*, incorrectly known as *Timothy* and means *He Who Honours God*
16:21b *Lucius* means *Bright White Light*
16:21c *Iason*, incorrectly known as *Jason* and means *He Who Heals*
16:21d *Sosipatros* means *Saviour of His Father*
16:22a *Tertius* means *The Third*
16:23a From the placeholder *KΩ*
16:23b *Gaius* was a traveller with Paul who was dragged before a mob as outlined in *Acts 19:29*, and who was also immersed by *Paul* as outlined in *1 Corinthians 1:14*. *Gaius* means *Master*
16:23c *Erastus* means *Beloved*
16:23d *Quartus* means *The Fourth*
16:23e Later manuscripts add an extra verse 24 and Chapter 15:34-36 here as 16:25-27

The End